



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>









Clarendon Press Series

HOMER
ODYSSEY I—XII

MERRY

London

HENRY FROWDE



OXFORD UNIVERSITY PRESS WAREHOUSE

7 PATERNOSTER ROW





Fig. 1. RIGGING OF HOMERIC SHIP.

A.—Mast (ιστός). B.—Sail (ιστίον). CC.—Forestays (πρόστοι, Od. 2, 425). C'.—Backstay (ἐπίστρος, Od. 12, 425). D.—Yard (ἐπικρίον, Od. 5, 254). EE.—Halliards (κάλοι, Od. 5, 260, cp. 2, 426). FF.—Braces (ὑπέραι, Od. 5, 260). GG.—Sheets (πῶδες, Od. 5, 260). H.—Mast-crutch (ιστοδόκη, Il. 1, 434).



Fig. 2. SKETCH OF PORTION OF HULL.

1.—σῆμα. 2.—τρόςσι. 3, 3.—σταμίνας. 4, 4.—ἐπ-
5, 5.—ἱερὰ (deck), the plur. used because
responding deck at the stern.



Fig. 3. μεσώδην or
mast-box (drawn on a
larger scale), Od. 2,
424, cp. Od. 19, 37.

Clarendon Press Series
tome 1. u 5.

HOMER

ODYSSEY, BOOKS I—XII

WITH INTRODUCTION, NOTES, ETC.

BY

W. W. MERRY, M.A.

Fellow and Lecturer of Lincoln College, Oxford

TWENTY-FOURTH THOUSAND

STATIONER & PRINTER

Oxford

AT THE CLARENDON PRESS

M DCCC LXXXII

[All rights reserved]

883.1

Rima

472978

VEAÑI : ORO MATI

P R E F A C E.

THE editing of the first half of the *Odyssey* was undertaken for the Clarendon Press Series by the late James Riddell, M.A., Fellow and Tutor of Balliol, a task peculiarly appropriate to his fine taste and intuitive appreciation of Greek scholarship.

That work was cut short by his early death, when he had written a commentary on some five books. In preparing this volume for School use I have been glad to consult his admirable notes, but they belong properly to the larger edition of the *Odyssey*, which is intended to appear later in the Clarendon Series in our joint names.

The present text follows in the main the readings of the critical edition of La Roche (Teubner, Leips. 1867), but it differs considerably from it in accentuation and orthography. It will be noticed that instead of such combinations as *οὗτις*, *οὐπω*, *ὅστις*, *ἐπειδὴ*, the older and uncombined forms *οὗ τις*, *οὐπω*, *ὅς τις*, *ἐπεὶ δὴ*, are invariably written. Where the two elements of a diphthong are to be pronounced separately, the breathing is placed over the first letter, as *ἐνπλόκαμος*, *ἀντμή*, instead of writing the word with the mark of *diaeresis*, as *ἐϋπλόκαμος*, *αὐτμή*.

The form in which the Homeric Question is briefly stated in the Introduction is adapted from a short pamphlet by Dr. Thomaszewski (Culm, 1869). In the preparation of the

notes, Nitzsch's Commentary has been an invaluable assistance. The edition of Ameis and the new issue of Crusius' Commentary have also furnished much useful matter.

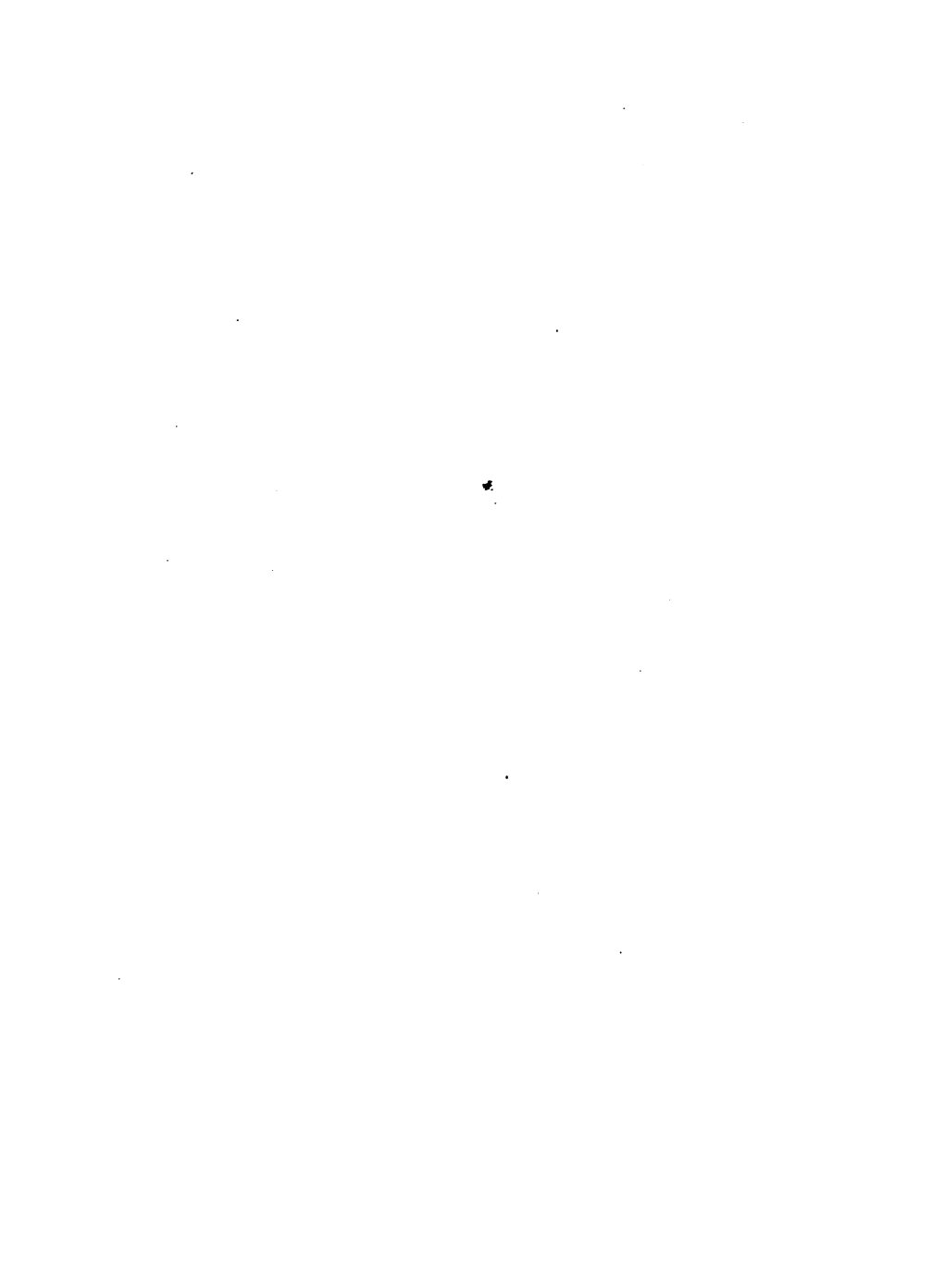
In writing notes for School-books it is hard to decide how much to say and how much to leave unsaid. The Editor is content to hope that the present volume may be some help towards the intelligent study of the most delightful of Greek books.

W. W. M.

Oxford, 1870.

CONTENTS.

	PAGE
Introduction	xi
Plan of Odyssey, Books I—XII.	xix
ODYSSEY, Book I.	I
" II.	16
" III.	31
" IV.	48
" V.	77
" VI.	94
" VII.	106
" VIII.	118
" IX.	138
" X.	157
" XI.	177
" XII.	199
Sketch of Principal Homeric Forms	215
The Metre of Homer	224
Homeric Syntax	226
Notes	231



INTRODUCTION.

THERE are some eight existing biographies of Homer, but all equally destitute of historical value. One of them claims to be by Herodotus, and another by Plutarch, but the earliest of them cannot date much before the Christian era, whilst most of them belong to a still later period.

Between the earliest and latest dates assigned to Homer there is a difference of more than 400 years—viz. from the middle of the eleventh to the latter half of the seventh century B.C. Herodotus would put him some 400 years before his own time (cp. Hdt. 2. 53 Ἡσίοδον γὰρ καὶ Ὅμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μὲν πρεσβυτέρους γενέσθαι καὶ οὐ πλείοσι), which would bring the date to the middle of the ninth century B.C.

Equally great is the uncertainty about the poet's birthplace, as the epigram expresses it,

ἐπὶ τὰ πόλεις διερίζουσιν περὶ ῥίζαν Ὀμήρου,
Σμύρνα, Ῥόδος, Κολόφων, Σαλαμῖν, Ἴος, Ἄργος, Ἀθήναι.

The Salamis here mentioned is in Cyprus. The names of other places were from time to time substituted in this list, till there were not less than twenty claimants for the honour.

The list of cities, and the order in which they occur, possibly point to the direction in which Epic poetry spread through Asia Minor and Greece.

In modern times the very existence of Homer, as the single author of Iliad and Odyssey, has been denied. The two poems have been regarded as a conglomeration of a number of separate lays by separate composers, and the name Ὅμηρος has been rendered 'uniter,' or 'compiler,' (from ὁμοῦ and ἄρω,) or interpreted as representing some fictitious personage whom the Homeridae (or guilds of Epic poets and reciters) claimed as their founder;

just as the Eumolpidae referred to a mythical Eumolpus, from whom they derived their position and their name.

The discussion of these points in their various bearings forms the so-called Homeric Question, the chief stimulus to which, in modern days, was given by the publication of the '*Prolegomena ad Homerum*' (1795), by F. A. Wolf, Professor of Philology in Halle.

The position which he sought to establish may be thus represented:—

§ 1. The Homeric poems were not originally composed in the complete and elaborate form in which we now possess them, for,

(A) They are too extensive to have been composed and transmitted without the use of writing, which only came into vogue with the introduction of prose composition.

(B) There was no inducement to a poet to compose such extensive works, unless he could have readers as well as hearers.

(C) Before the time of Peisistratus these poems did not exist as a whole.

(D) There are many traces of later interpolations and of the piecing together of different parts, and many contradictions and inconsistencies.

§ 2. Both poems were probably formed out of short popular lays, each of which dealt only with a single action or adventure. These lays were communicated by oral transmission only, and were recited to the accompaniment of the lyre (*κιθάρη*). By and by, these lays were combined into groups, more or less comprehensive, and, long afterwards, were united by one man (called, in virtue of his task, Homer) into a complete whole, which was first committed to writing by Peisistratus. In process of time the text was emended by the so-called, Diasceuaestae, and finally fixed by Aristarchus the Grammarian of Alexandria, in the present form.

These views of F. A. Wolf were taken up and pushed still

further by Professor Lachmann, of Berlin, who applied them to the examination of the *Iliad*. He professed to detect in the poems sixteen (or reckoning in the last two books, eighteen) separate lays, by different authors and without any mutual connection. Each lay, originally complete in itself, was afterwards expanded, till after many years of oral transmission (greatly facilitated by the work of the Homeridae and other guilds of poets and reciters) the whole was thrown into its present shape by the recension of Peisistratus.

This view is a distinct advance upon that of Wolf. It simply drops the notion of a Homer altogether, and regards the separate portions of the poem not as so many popular lays, but as distinct compositions of different poets. A new theory was propounded by Grote in his *History of Greece*. Like a house, the original plan of which is gradually extended by subsequent additions, the *Iliad* is regarded by him as consisting of an earlier *Achilleis* (to which belong libb. 1, 8, 11-22; the 23rd and 24th being later), and an *Iliad* proper, consisting of libb. 2-7, and 10. Both these portions seem to him as the work of the same generation, the latter being somewhat later, and possibly by a different author. The ninth book is a later composition. Modern criticism has dealt similarly with the *Odyssey*, and professes not only to detect many interpolations and discrepancies in the text, but to find in it two distinct Epic poems woven more or less closely together, viz. a *Telemachia* and an *Odysseia* (vid. *Die Telemachie*, Hennings, Leips. 1858).

But as the 'Homeric Question' implies discussion and controversy, we are prepared to find a strong party of scholars on the other side, supporting the view of the unity of authorship, if not of the personal existence of Homer. They would answer the positions laid down by Wolf as follows. They reply to—

- § 1. (A) There were many persons in classic times who knew the Homeric poems by heart, as Niceratus (Xenoph. Symp. 3. 5), and the Greeks of Olbia on the Pontus (Dio. Chrys. 33). The poems of the Icelandic Skalds have been preserved for more than 200 years by oral transmission; and the songs of the national bards of the

Kalmuck Tatars sometimes last a whole day long. When writing was an uncommon art, memory was far stronger (*μνήμη μνηστικότητα*, Aesch. P. V. 461), but it is at least open to doubt whether Wolf's view of the late introduction of writing into Greece is not overstated.

- (B) Such poems offered sufficient inducement to bring vast audiences together, who could listen and applaud with delight and without weariness.
- (C) This statement is directly denied. An *Iliad* existed as a whole before the First Olympiad (776 B.C.) The arrangements made by Solon for the recitations at the Panathenaea presuppose a certain definite form of *Iliad* and *Odyssey*. The task of Peisistratus was restoration, not creation. He did not produce a combination that had not existed previously, but he settled it anew after it had been disturbed by the uncertainties of oral transmission. His was not so much a literary as a political act.
- (D) Contradictions and discrepancies may tell as much for the poet as against him. We accept them in Virgil, Dante, and Shakespeare, although the works of these poets were all written down from the very first. The poet is carried away by his own thought; he cannot descend to all the minutiae of detail. But while it is impossible to regard the Homeric poems as a mosaic work, however perfect the joints, it is likely enough that in course of transmission many lines or whole scenes may have crept into the text or have been designedly interpolated.

The claimants for unity of authorship answer thus to—

- § 2. The Greek tragedians and Plato were strangely deceived in accepting as a poetic whole this mechanical combination of various lays; and those moderns who parade their long list of discrepancies forget to assign due importance to the remarkable uniformity and consistency that run through the various characters of the

poems. It is not denied that Homer is indebted to tradition and to existing songs for many of the adventures of his heroes and for the general sketch of their characters: but to use this material and weave it into a harmonious Epic is the highest task of genius.

That it is necessary to assign a different author to *Iliad* and *Odyssey* was the decision of some of the older critics, e.g. Xenon and Hellanicus, circ. 100 B.C. Those who supported this view were called *Χωριζοιτες* or 'separaters.' They based it upon various differences, both in matter and in language, between the poems; and the list of these has been largely extended by modern critics. Among the most evident we may mention that in the *Iliad* (18. 382) the wife of Hephaestus is Charis, in the *Odyssey* she appears (8. 274) as Aphrodite. Neleus in the *Odyssey* has three, in the *Iliad* twelve sons. Neoptolemus is but a child in the *Iliad*, a young warrior in the *Odyssey*. The Dioscuri are mortals in the *Iliad*; in the *Odyssey* they are deified. The Gods of the *Iliad* live on the Mysian Olympus, the sovereignty of Zeus is hardly acknowledged. In the *Odyssey* the Gods live in a supramundane region and Zeus is unquestioned arbiter. In the two poems the state of society is different. The *Iliad* represents the feudal system in its strictest form; in the *Odyssey* the kings consult their people in a parliament, and the great chieftains, such as Menelaus, are not only fighting men, but merchants. As to differences between the language of the two poems, it may be said that there is a far greater number of abstract words in the *Odyssey*, and that the same word has not always the same meaning in the two poems. But in attempting to establish any argument from the language, it would be necessary to take in the whole question of the place of composition, and the probable changes which the text may have undergone at the hands of the early critics and editors.

It is likely enough that Epic poetry developed itself from the songs of the priests when celebrating their rites; as, for example, the Pierians in Thrace had their mythic poets, Orpheus, Linus, Thamyris, Musaeus, whose hymns are still quoted or alluded to. At any rate, there can be no doubt that the *Iliad* and *Odyssey* do

not present themselves to us as first attempts in Epic poetry; their finish and perfection point to the climax rather than to the commencement of art. This view is corroborated by the allusion in the Homeric poems to other bards, such as Phemius in Ithaca, and Demodocus at the Phaeacian court, besides those mentioned in Od. 3. 267 and 4. 17; by the allusions to the adventures of heroes and heroines, which must have been recorded in other Epics, and which were evidently familiar to the hearers of the Homeric poems. A vast mass of these Epic legends, on the story of Thebes, the fate of Troy, and many other popular tales, were collected by the Alexandrian critics, and the collection was called *ἐπικὸς κύκλος*. The Greek tragedians found most of the subjects of their dramas in the poems of the Epic Cycle. They must have been of varying merit; some, no doubt, fit to compare with Iliad and Odyssey; others, of later date, mere imitations of earlier Epic, composed to fill up some gap in the continuity of the whole story. Such an author must Horace's *Scriptor cyclicus* (A. P. 136) have been. The Trojan legend is completed in eight epics,

1. *Τὰ Κύπρια* (ἔπη) by Stasinus. The poem began with the first cause of the Trojan war, the apple of Discord flung down at the banquet that celebrated the nuptials of Peleus and Thetis; and the story is continued up to the beginning of
2. The Iliad.
3. *Αἰθίοπης*, by Arctinus, narrates the appearance on the scene of war of Penthesilea, who came to help the Trojans and was slain by Achilles. It also records the prowess and death of Memnon, chieftain of the Aethiopians and son of Eos.
4. *Ἰλιάς μικρά*, by Lesches, tells of the glories of Odysseus, and begins with the contest between him and Ajax for the possession of the arms of Achilles.
5. *Ἰλίου πέρις*, by Arctinus, describes the fall and sack of Troy, the wooden horse, the sacrifice of Polyxena, &c.
6. *Νόστοι*, by Agias of Troezen, recount the adventures of the Greek chieftains on the homeward voyage from Troy.
7. The Odyssey.

8. Τηλεγόνοια, by Eugammon, narrates the death of Odysseus through the misadventure of Telegonus, his son by Circe.

The Homeric poems were recited by Rhapsodists, whose name seems to refer not to the joining together of separate songs, but to the even flow of the Epic Hexameter, unbroken by stanza or antistrophe. Cp. Hesiod. *Fragm. ἐν νεαροῖς ὕμνοις ῥάψαντες αἰοδῆν*. In later times, they wore a distinguishing costume, viz. a long flowing cloke of crimson when they were reciting from the Iliad; of blue, when they declaimed the Odyssey. The *κιθαρή* or *φόρμιγξ*, an instrument of four strings, was used for the accompaniment, which consisted in a prelude (*ἀναβολή*), a few chords struck during the *recitative*, as we should now call the vocal part, and a tune again at the end of the performance. As much uncertainty was introduced into the text by the Rhapsodists, and the order of events was lost by careless recitation, each Rhapsodist perhaps knowing only one or two divisions of the poems (called *ῥαψωδίαί*), Solon ordered that the Rhapsodists should recite *ἐξ ὑποβολῆς*, which seems to mean, 'according to cue, or hint,' thereby keeping the proper sequence of the story; not, for example, to recite the *ἀριστεία* of Diomed after the death of Hector. Hipparchus, son of Peisistratus, similarly enjoined the recital of the poems without break at the Panathenaea, and if one Rhapsodist was unequal to the task, another should be ready to take up the recitation where the first left off (*ἐξ ὑπολήψεως*).

The recension of the text made by Peisistratus, in which he doubtless accommodated the language more or less to the familiar forms in use in his time, was the basis of all future recensions, though the original was lost during the Persian war. Many different editions (*ἐκδόσεις*) were produced; some, the work of individual scholars (*αἱ κατ' ἄνδρα*), others, the publications of cities where Epic poetry was the fashion (*αἱ κατὰ πόλεις*). But the text had been greatly disturbed by capricious interpolaters and emenders (*διασκευασταί*), and the aim of the Alexandrian critics was as far as possible to reproduce the text of the Peisistratidean recension. Such a critical edition was called *διόρθωσις*. The library founded at Alexandria by Ptolemy Soter (283 B.C.)

and enlarged by his son, was said to contain 400,000 books. The most famous of the librarians were, Zenodotus, to whom we owe the present division into books of Iliad and Odyssey, Aristophanes of Byzantium, and Aristarchus from Samothrace. The last-mentioned scholar, the most famous name in Homeric criticism, prepared first an edition of Homer with a commentary (*ὑπόμνημα*); then he composed dissertations on special points (*συγγράμματα*), and again edited both Iliad and Odyssey. On the margin of both editions were the critical marks (*σημεία*), the use of which Aristarchus had learned from his master Aristophanes of Byzantium. The obelus → denoted a spurious line; the astericus ✕ pointed out that the line was repeated elsewhere; the two marks together showed that such a repetition was erroneous. The *διπλῇ καθαρὰ* > implied that the verse had been discussed by him elsewhere, or, explained by the light of some other passage; the *διπλῇ περιστιγμένη* ✕- expressed dissent from the reading of Zenodotus; the antisigma Ϸ denoted that the order of the lines was inverted.

The so-called Scholia are mainly excerpts from Homeric treatises by Herodian, Nicanor, Didymus, and Aristonicus, and the last of the commentators is Eustathius, bishop of Thessalonica, in the twelfth century, whose voluminous *παρεκβολαὶ εἰς τὴν Ὀμήρου Ἰλιάδα καὶ Ὀδύσσειαν* we still possess.

PLAN OF ODYSSEY.

BOOKS I—XII.

IN the tenth year after the taking of Troy, and the twentieth after his first departure from home, we find Odysseus still far from Ithaca, completing the seventh year of his detention in the isle of Ogygia in the far west, where Calypso, who had rescued him from shipwreck in the third year of his wanderings, still keeps him against his will. Meanwhile, in Ithaca, the faithful Penelope is beset by importunate suitors who devour the substance of the absent Odysseus: and the young Telemachus is an unwilling but helpless witness of their insolence. At this point, Athena, the constant protectress of Odysseus, protests at the council of the Gods, in the absence of Poseidon, against such injustice done to her hero. It is decided to despatch Hermes the messenger, to bid Calypso dismiss her prisoner-guest and send him on his voyage home. Athena, taking the form of Mentès, an old friend of Odysseus, goes to Ithaca, where she counsels Telemachus to turn the suitors out of his house, and to visit Nestor and Menelaus in hope of hearing tidings of his lost father. (B. II) Next day Telemachus summons an assembly and issues his orders to the suitors, who treat him with brutal contempt, and refuse his request for a ship to carry him to Nestor's home at Pylos. But Athena, this time in the person of Mentor, procures one for him and gets together a crew. Only the old nurse Eurycleia is entrusted with the secret, and at night Telemachus starts, accompanied by Mentor, for Pylos, which he reaches next day, (B. III) and finds Nestor and all his household engaged in a solemn sacrifice to Poseidon. Nestor, recognising in Mentor the goddess Athena, as she suddenly disappears from the banquet, pours a libation in her honour, and next morning makes a splendid sacrifice. Nestor tells Telemachus all he knows, but it is little to the purpose, so he sends his guest on

Menelaus in Sparta, and gives him his youngest son Peisistratus for a companion. The next night sees them at Pherae at the house of Diocles, and the second evening brings them to Sparta, where they find Menelaus celebrating the marriages of his son and daughter (B. IV). Menelaus had not long reached his own home, having spent eight years in wandering after the fall of Troy, visiting Phoenicia and Egypt. Helen recognises Telemachus from his likeness to his father, the mention of whose name calls up so many sad memories that all are dissolved in tears till Helen calms them with some soothing opiate. Next day Telemachus brings news of his lost father from Menelaus, who tells him the revelation made to him by Proteus, that Odysseus is detained in the isle of Ogygia. Telemachus determines to return home at once, and rejects the invitation to a longer stay: but without describing his further movements, the story suddenly transports the reader to Ithaca, where the suitors have discovered that Telemachus is gone, and are plotting to waylay him on his return. Their design is betrayed by Medon to Penelope, who is heartbroken by the news; but Athena comforts and reassures her in visions of the night. Meanwhile the suitors place their ship near the isle of Asteris to intercept Telemachus.

At the opening of B. V we find a second assembly of the Gods, in which Athena again presses her request that Zeus should send Hermes to Calypso's home in Ogygia.

This is now performed, and Calypso dismisses Odysseus and furnishes with provisions the raft which he had built. On the eighteenth day after his departure from Ogygia he sights the land of the Phaeacians, when Poseidon spies him, raises a tempest, and wrecks his boat; but Odysseus is saved by swimming, thanks to the magical scarf which Ino Leucothea gives him.

For two days and two nights he is adrift, and then he finds a landing-place in the estuary of a river, and lies down to sleep in the shelter of a wood. Next morning (B. VI), Nausicaa, daughter of the Phaeacian king, in obedience to a vision, goes with her maidens to wash the linen of the household in the river. Odys-

seus is awoke by the voices of the maidens, and presents himself as a suppliant to Nausicaa, who gives him raiment, and directs him how to find her father's palace, and how to seek relief from her mother. Odysseus (B. VII) enters the palace unseen, by the aid of Athena, and marvels at the splendour of the house and gardens. Then he makes his way to the queen, and the mist which had concealed him melts off, and he stands revealed before all present. He is welcomed; and Arete the queen listens to the story of his shipwreck and his meeting with her daughter Nausicaa. Next day (B. VIII) Alcinous calls an assembly, in which it is resolved to send Odysseus safely home. At the games which follow, Odysseus astounds all the spectators by his strength and skill in throwing the quoit. Demodocus the bard sings to them of the loves of Ares and Aphrodite, and then changes his subject to the story of the wooden horse of Troy. Odysseus is melted to tears by these bygone memories; and when Alcinous notices his distress and asks him who he is, he discloses his name and parentage (B. IX) and begins the story of his adventures. The conflict with the Ciconians; the visit to the Lotophagi; the destruction of the cruel Polyphemus, the visit to Aeolus (B. X) and its disastrous result; the destruction of his fleet by the Laestrygonian giants, are all recounted in order. Then he tells of his visit to Circe's isle, of his restoration of the comrades whom the witch had turned to swine, and of his preparation for a voyage to the realm of Hades. (B. XI) Arrived there he invokes the dead; learns of his coming fortunes from Teiresias, holds converse with his mother, and sees the forms of departed heroes and noble dames, and witnesses the punishment of Tityus, Tantalus, and Sisyphus. Then in terror he hastily sets sail again for Circe's isle (B. XII), and leaving her once more he escapes the Sirens, and lands on the Thrinacian isle, where are the sacred herds of Helios. The comrades of Odysseus are reckless enough to kill these for their own use, and for their impiety they are all destroyed in a tempest sent by Zeus. Odysseus alone escapes, and reaches the isle of Calypso. This concludes his narrative; after which he embarks on board a Phaeacian ship and is taken safe to Ithaca.

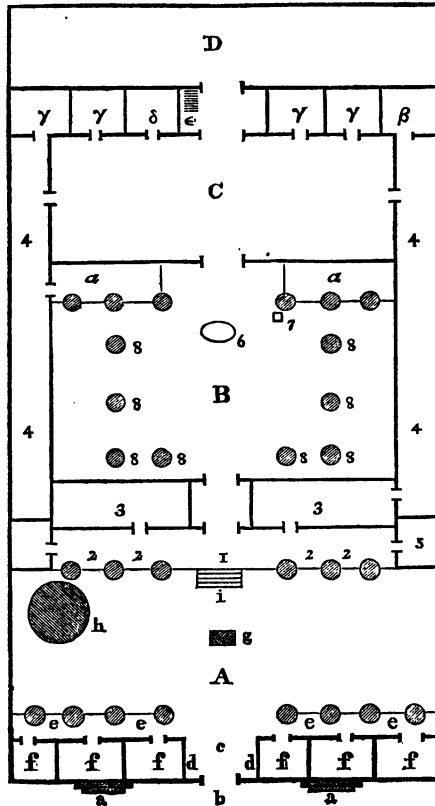
The division of the poem into days is as follows (see 'Fäsi Einleitung,' p. 35):—

- 1st day. Council of the Gods. Visit of Athena to Ithaca. B. I.
- 2nd „ Calling of the assembly in Ithaca. Departure of Telemachus. B. II.
- 3rd „ Visit to Pylos. B. III, 1-403.
- 4th „ Sacrifice at Pylos. Departure for Sparta. Arrival at Phærae. B. III, 404-490.
- 5th „ Visit to Sparta, and welcome at the house of Menelaus. B. III, 491-IV, 305.
- 6th „ Sojourn in Sparta. Return of the scene to Ithaca; and plot of suitors against Telemachus. B. IV, 306-624, and again 625-846.
- 7th „ Second council of the Gods. Despatch of Hermes to Calypso. B. V, 1-227.
- 8th-11th Building of the raft. B. V, 228-262.
- 12th-28th Departure of Odysseus from Ogygia and continuance of his voyage for seventeen days. B. V, 263-278.
- 29th-31st The Phæacian mountains come in sight (B. V, 279). Storm and shipwreck, and two days and nights drifting on the sea. On the twentieth day after he first sets sail he lands on the coast of Scheria, and seeks the shelter of the wood (B. V, 34, 317-390—VI, 170). During the night Athena appears to Nausicaa in a dream. B. VI, 13-40.
- 32nd day. Meeting of Nausicaa and Odysseus. His entrance into the palace of Alcinous. B. VI, 48—VII, 344.
- 33rd „ Second day spent in Scheria. Banquet. Games. Story of Odysseus, lasting late into the night. B. VIII, 1—XIII, 17.

The remainder of the poem occupies seven days.

GROUND PLAN OF HOMERIC HOUSE.

Mainly from H. RUMPF, *De Aedibus Homerichs*, p. ii. (Gissen, 1848.)



A.—COURT YARD (αὐλή). a. ξεστοὶ λίθοι (Od. 3, 406. *Nitzsch* ad loc. cp. Od. 16, 43 foll. 17, 430). b, c. Door and entrance (πρόθυρα αὐλῆς, Od. 1, 103). d. Walls at each side of entrance (ἐνώπια, Od. 4, 42). e. Verandah of court yard (αἶθουσα, Od. 3, 193, cp. 18, 102). f. Stalls for horses or cattle (cp. Od. 17, 298). g. Altar of Zeus Ερκειος (Od. 22, 334). h. Rotunda (θόλος, Od. 22, 442). i. Steps to πρόδομος.

B.—HALL (μέγαρον). 1. Entrance to house (πρόθυρα, Od. 8, 304). 2. Verandah of house (αἶθουσα, Od. 3, 399). 3. Rooms opening to side passages. Perhaps bath rooms. 4. Side passages (λαύρη, Od. 22, 128). 5. Chamber of Telemachus (Od. 1, 426). 6. Hearth (εὐχάριον, Od. 6, 305). 7. Place where the Wassail-bowl stood (κρηττήρ, Od. 22, 341). 8. Pillars (κίονες, Od. 1, 127; 6, 307).

C.—WOMEN'S QUARTERS. a. Gallery raised on pillars, the spaces between which are the μεσόδμοι of Od. 19, 37. b. Armoury (Od. 19, 17). c. Chambers (Od. 6, 1; 1, Chamber of Odysseus (Od. 23, 178 foll.). e. Stairs (Od. 1, 330).

D.—BACK YARD (ἐρκος).

ΟΔΥΣΣΕΙΑΣ Α.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεσις πρὸς Τηλέμαχον.

Invocation of the Muse.

Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε·
πολλῶν δ' ἀνθρώπων ἶδεν ἄστυα καὶ νόον ἔγνω,
πολλὰ δ' ὃ γ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἥν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἄλλ' οὐδ' ὥς ἐτάρους ἐρρύσατο, ἰέμενός περ·
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελιοιο
ἥσθιον· αὐτὰρ ὃ τοῖσιν ἀφείλετο νόστιμον ἡμαρ.
τῶν ἀμόθεν γε, θεᾶ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν. 10

The detention of Odysseus in Calypso's isle.

Ἐνθ' ἄλλοι μὲν πάντες, ὅσοι φύγον αἰπὺν ὄλεθρον,
οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ἠδὲ θάλασσαν·
τὸν δ' οἶον, νόστου κεχρημένον ἠδὲ γυναικὸς,
νύμφη πότνι' ἔρυκε Καλυψὼ, δία θεάων,
ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι. 15
ἄλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν,
τῷ οἱ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἴθάκην, οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἷσι φίλοισι. θεοὶ δ' ἐλέαιρον ἅπαντες

νόσφι Ποσειδάωνος· ὁ δ' ἀσπερχὲς μενέαιεν 20
ἀντιθέω Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

Athena, in Poseidon's absence, claims the protection
of Zeus for Odysseus.

Ἄλλ' ὁ μὲν Αἰθίοπας μετεκίλαθε τηλόθ' ἐόντας,
Αἰθίοπας, τοὶ διχθὰ δεδαΐαται, ἔσχατοι ἀνδρῶν,
οἱ μὲν δυσσομένου Ὑπερίονος, οἱ δ' ἀνιόντος,
ἀντίων ταύρων τε καὶ ἀρνειῶν ἐκατόμβης. 25

ἐνθ' ὃ γε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
Ζηνὸς ἐνὶ μεγάροισιν Ὀλυμπίου ἀθροοὶ ἦσαν.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
τόν ῥ' Ἀγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ὀρέστης· 30
τοῦ δ' γ' ἐπιμνησθεῖς ἔπε' ἀθανάτοισι μετηύδα·

“ὦ πόποι, οἷον δὴ νῦν θεοὺς βροτοὶ αἰτιώωνται.
ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
σφῆσιν ἀτασθαλίῃσιν ὑπὲρ μόρον ἄλγε' ἔχουσιν,
ὥς καὶ νῦν Αἰγισθος ὑπὲρ μόρον Ἀτρεΐδαο 35
γῆμ' ἄλοχον μνηστῆν, τὸν δ' ἔκτανε νοστήσαντα,
εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἶπομεν ἡμεῖς,
Ἑρμείαν πέμψαντες, εὐσκοπον ἀργειφόντην,
μήτ' αὐτὸν κτείνειν μήτε μνάσθαι ἄκοιτιν·
ἐκ γὰρ Ὀρέστια τίσις ἔσσεται Ἀτρεΐδαο, 40
ὀππότε' ἂν ἠβήσῃ τε καὶ ἥς ἱμεῖρεται αἴης.
ὥς ἔφαθ' Ἑρμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο
πεῖθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισε.”

Τὸν δ' ἡμέμβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
“ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρειόντων, 45
καὶ λίην κείνός γε ἑοικότι κείται ὀλέθρῳ·
ὥς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ῥέξοι.
ἀλλὰ μοι ἀμφ' Ὀδυσῇ δαΐφροني δαίεται ἦτορ,
δυσμόρφῳ, ὃς δὴ δηθὰ φίλων ἀπο πῆματα πάσχει

νήσῳ ἐν ἀμφιρύτῃ, ὅθι τ' ὀμφαλός ἐστι θαλάσσης. 50
 νήσος δειδρήμεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ἄτλαντος θυγάτηρ ὀλοόφρονος, ὅς τε θαλάσσης
 πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
 μακρὰς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσι.
 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
 αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλλοῖσι λόγοισι
 θέλγει, ὅπως Ἰθάκης ἐπιλήσεται· αὐτὰρ Ὀδυσσεὺς,
 ἰέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
 ἧς γαίης, θανέειν ἱμείρεται. οὐδὲ νῦν σοὶ περ
 ἐντρέπεται φίλον ἦτορ, Ὀλύμπιε. οὐ νύ τ' Ὀδυσσεὺς 60
 Ἄργείων παρὰ νηυσὶ χαρίζετο ἱερὰ ῥέζων
 Τροίῃ ἐν εὐρείῃ; τί νύ οἱ τόσον ὠδύσαιο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ θεῖοιο λαθοίμην, 65
 ὃς περὶ μὲν νόον ἐστὶ βροτῶν, περὶ δ' ἱρὰ θεοῖσιν
 ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν;
 ἀλλὰ Ποσειδάων γαῖοχος ἀσκελὲς αἰὲν
 Κύκλωπος κεχόλωται, ὃν ὀφθαλμοῦ ἀλάσων,
 ἀντίθεον Πολύφημον, ὃν κράτος ἐστὶ μέγιστον 70
 πᾶσιν Κυκλώπεσσι· Θόῳσα δέ μιν τέκε νύμφη,
 Φόρκυνος θυγάτηρ, ἁλὸς ἀτρυγέτοιο μέδοντος,
 ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
 ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων
 οὐ τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἴης. 75
 ἀλλ' ἄγεθ', ἡμεῖς οἷδε περιφραζώμεθα πάντες
 νόστον, ὅπως ἔλθῃσι· Ποσειδάων δὲ μεθήσει
 ὃν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντὶ πάντων
 ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἷος.'

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη· 80
 'ὦ πάτερ ἡμέτερε Κρονίδη, ὕπατε κρείοντων,

εἰ μὲν δὴ νῦν τοῦτο φίλον μακάρεσσι θεοῖσι,
 νοστήσαι Ὀδυσῆα δαΐφρονα ὄνδε δόμονδε,
 Ἑρμείαν μὲν ἔπειτα, διάκτορον ἀργειφόντην,
 νῆσον ἐς Ὀγυγίην ὀτρύνομεν, ὅφρα τάχιστα 85
 Νύμφη ἐυπλοκάμῳ εἴπῃ νημερτέα βουλήν,
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νείηται.
 αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νῖδον
 μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
 εἰς ἀγορὴν καλέσασα κάρη κομόωντας Ἀχαιοὺς 90
 πᾶσι μνηστήρεσσιν ἀπειπέμεν, οἳ τέ οἱ αἰεὶ
 μῆλ' ἄδινά σφάζουσι καὶ εἰλίποδας ἔλικας βοῦς.
 πέμψω δ' ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθύεнта,
 νόστον πευσόμενον πατρὸς φίλου, ἣν που ἀκούσῃ,
 ἥδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχῃσιν. 95

Athena appears to Telemachus in Ithaca, assuming
 the person of Mentès.

Ὡς εἰποῦσ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τά μιν φέρον ἡμὲν ἐφ' ὕγρην
 ἥδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 [εἴλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξεί χαλκῷ,
 βριθὺ, μέγα, στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν 100
 ἡρώων, τοῖσιν τε κοτέσσεται ὀβριμοπάτρη.]
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
 στῆ δ' Ἰθάκης ἐνὶ δῆμῳ ἐπὶ προθύροις Ὀδυσῆος,
 οὐδοῦ ἐπ' αὐλείου· παλάμῃ δ' ἔχε χάλκεον ἔγχος,
 εἰδομένη ξεινῷ, Ταφίων ἡγήτορι, Μέντη. 105
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας. οἳ μὲν ἔπειτα
 πεσσοῖσι προπάραιθε θυράων θυμὸν ἔτερπον,
 ἥμενοι ἐν ῥινοῖσι βοῶν, οὓς ἔκτανον αὐτοί.
 κήρυκες δ' αὐτοῖσι καὶ ὀτρηροὶ θεράποντες
 οἳ μὲν ἄρ' οἶνον ἔμισγον ἐνὶ κρητῆρσι καὶ ὕδωρ, 110
 οἳ δ' αὖτε σπόγγοισι πολυτρήτοισι τραπέζας

νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο.

Τὴν δὲ πολὺν πρῶτος ἴδε Τηλέμαχος θεοειδής,
 ἦστο γὰρ ἐν μνηστῆρσι φίλον τετιμημένος ἦτορ,
 ὁσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθὼν 115
 μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη,
 τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἷσιν ἀνάσσοι.
 τὰ φρονέων, μνηστῆρσι μεθήμενος, εἰσὶδ' Ἀθήνην.
 βῆ δ' ἰθὺς προθύροιο, νεμεσσήθη δ' ἐνὶ θυμῷ
 ξείνων δηθὰ θύρῃσιν ἐφεστάμεν' ἐγγύθι δὲ στὰς 120
 χεῖρ' ἔλε δεξιτερὴν καὶ ἐδέξατο χάλκεον ἔγχος,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Χαῖρε, ξεῖνε, παρ' ἄμμι φιλήσεται· αὐτὰρ ἔπειτα
 δαίπνου πασσάμενος μνηθήσεται ὅττεό σε χρή.’

ἌΩς εἰπὼν ἡγεῖθ', ἣ δ' ἔσπετο Παλλὰς Ἀθήνη. 125
 οἱ δ' ὅτε δὴ ῥ' ἔντοσθεν ἔσαν δόμον ὑψηλοῖο,
 ἔγχος μὲν ῥ' ἔστησε φέρων πρὸς κίονα μακρὴν
 δουροδόκης ἔντοσθεν ἐνξόου, ἐνθα περ ἄλλα
 ἔγχε' Ὀδυσσεύς ταλασίφρονος Ἰστατο πολλὰ,
 αὐτὴν δ' ἐς θρόνον εἷσεν ἄγων, ὑπὸ λίτα πετάσας, 130
 καλὸν δαιδάλεον· ὑπὸ δὲ θρήνυς ποσὶν ἦεν.
 παρ δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν ἄλλων
 μνηστήρων, μὴ ξείνος ἀνιθεῖς ὀρυμαγδῷ
 δαίπνῳ ἀδήσειεν, ὑπερφιάλοισι μετελθὼν,
 ἦδ' ἵνα μιν περὶ πατρὸς ἀποιοχόμενιο ἔροιτο. 135
 χέρνυβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῇ, ὑπὲρ ἀργυρέοιο λέβητος,
 νύψασθαι· παρὰ δὲ ξεστὴν ἐτάνωσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμὴι παρέθηκε φέρουσα,
 εἴδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων· 140
 δαιτρὸς δὲ κρειῶν πίνακας παρέθηκεν ἀείρας
 παντοίων, παρὰ δὲ σφι τίθει χρύσεια κύπελλα
 κῆρυξ δ' αὐτοῖσιν θάμ' ἐπ' ἔχετο οἰνοχοεύων.

The suitors in the palace of Odysseus.

ἼEs δ' ἦλθον μνηστήρες ἀγήνορες. οἱ μὲν ἔπειτα
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε. 145
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχεναν,
 σίτον δὲ δμῳαὶ παρενήνεον ἐν κανέοισι,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο.
 οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἵαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδοτῆτος ἐξ ἔρου ἔντο 150
 μνηστήρες, τοῖσιν μὲν ἐνὶ φρεσὶν ἄλλα μεμῆλει,
 μολπῇ τ' ὀρχηστὺς τε· τὰ γάρ τ' ἀναθήματα δαιτός.
 κῆρυξ δ' ἐν χερσὶν κίθαριν περικαλλέα θῆκε
 Φημίφ, ὅς ῥ' ἦειδε παρὰ μνηστήρσιν ἀνάγκη.
 ἦ τοι ὁ φορμύζων ἀνεβάλλετο καλὸν αἰεῖδεν, 155

Telemachus converses with Athena, and enquires about
 his father.

αὐτὰρ Τηλέμαχος προσέφη γλαυκῶπιν Ἀθήνην,
 ἄγχω σχῶν κεφαλῇν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι·
 Ἔεινε φίλ', ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἴπω;
 τοῦτοισιν μὲν ταῦτα μέλει, κίθαρις καὶ αἰοιδῇ,
 ῥεῖ', ἐπεὶ ἀλλότριον βίοντον νήπιοιον ἔδουσιν, 160
 ἀνέρος οὐδ' ἡνέρος λεύκ' ὁστέα πύθεται ὄμβρω
 κείμεν' ἐπ' ἡπείρου, ἦ εἰν ἄλλ' κῦμα κυλινδεῖ.
 εἰ κείνων γ' Ἰθάκηνδε ἰδοίαιο νοστήσαντα,
 πάντες κ' ἀρησαίατ' ἐλαφρότεροι πόδας εἶναι
 ἢ ἀφνειότεροι χρυσοῖό τε ἐσθιήτος τε. 165
 νῦν δ' ὁ μὲν ὥς ἀπόλωλε κακὸν μόρον, οὐδέ τις ἡμῖν
 θαλπωρὴ, εἴ περ τις ἐπιχθονίων ἀνθρώπων
 φῆσιν ἐλεύσεσθαι· τοῦ δ' ὦλετο νόστιμον ἡμῶν.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἦδ' ἐστὶ τοκήες; 170
 ὁπποίης τ' ἐπὶ νηὸς ἀφίκεο· πῶς δέ σε ναῦται
 ἦγαγον εἰς Ἰθάκην; τίνες ἔμμεναι εὐχετόωντο;

οὐ μὲν γάρ τί σε πεζὸν δίομαι ἐνθάδ' ἰκέσθαι.
 καὶ μοι τοῦτ' ἀγόρευσον ἐπήτυμον, ὅφρ' εὖ εἰδῶ,
 ἦε νέον μεθέπεις, ἦ καὶ πατρώϊός ἐσσι 175
 ξείνος, ἐπεὶ πολλοὶ ἴσαν ἄνδρες ἡμέτερον δῶ
 ἄλλοι, ἐπεὶ καὶ κείνος ἐπίστροφος ἦν ἀνθρώπων.
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'τοιγὰρ ἐγὼ τοι ταῦτα μάλ' ἀτρεκέως ἀγορεύσω,
 Μέντης Ἀγχιάλιοι δαΐφρονες εὖχομαι εἶναι 180
 υἱός, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσω.
 νῦν δ' ὦδε ξὺν νηὶ κατήλυθον ἦδ' ἐτάροισι,
 πλέων ἐπὶ οἶνοπα πόντον ἐπ' ἄλλοθρόους ἀνθρώπους,
 ἐς Τεμέσσην μετὰ χαλκόν, ἄγω δ' αἰθωνα σίδηρον.
 νηὺς δέ μοι ἦδ' ἔστηκεν ἐπ' ἀγροῦ νόσφι πόληος, 185
 ἐν λιμένι Ῥεΐθρῳ, ὑπὸ Νηΐφ ὕληντι.
 ξείνοι δ' ἀλλήλων πατρώϊοι εὐχόμεθ' εἶναι
 ἐξ ἀρχῆς, εἰ πέρ τε γέροντ' εἶρηαι ἐπελθὼν
 Λαέρτην ἦρωα, τὸν οὐκέτι φασὶ πόλινδε
 ἔρχεσθ', ἀλλ' ἀπάνευθεν ἐπ' ἀγροῦ πήματα πάσχειν 190
 γρηὶ σὺν ἀμφιπόλῳ, ἦ οἱ βρώσιν τε πόσιν τε
 παρτιθεῖ, εὖτ' ἄν μιν κάματος κατὰ γυῖα λάβησιν
 ἐρπύζοντ' ἀνὰ γουνὸν ἀλωῆς οἰνοπέδοιο.
 νῦν δ' ἦλθον· δὴ γάρ μιν ἔφαντ' ἐπιδήμιον εἶναι,
 σὸν πατέρ'· ἀλλὰ νῦν τόν γε θεοὶ βλάπτουσι κελεύθου.
 οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ διὸς Ὀδυσσεύς, 196
 ἀλλ' ἔτι που ζωὸς κατερύκεται εὐρείῃ πόντῳ,
 νηΐφ ἐν ἀμφιρύτῃ, χαλεποὶ δέ μιν ἄνδρες ἔχουσιν,
 ἄγριοι, οἳ που κείνων ἐρυκανόωσ' ἀέκοντα.
 αὐτὰρ νῦν τοι ἐγὼ μαυτεύσομαι, ὥς ἐνὶ θυμῷ 200
 ἀθάνατοι βάλλουσι καὶ ὥς τελέεσθαι δίω,
 οὔτε τι μάντις ἐὼν οὔτ' οἰωνῶν σάφα εἰδώς.
 οὐ τοι ἔτι δηρὸν γε φίλης ἀπὸ πατρίδος αἵης
 ἔσσεται, οὐδ' εἰ πέρ τε σιδήρεα δέσματ' ἔχῃσι·

φράσσεται ὥς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. 205
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἰ δὴ ἐξ αὐτοῦ τόσος παῖς εἷς Ὀδυσῆος.
 αἰνῶς γὰρ κεφαλὴν τε καὶ ὄμματα καλὰ ἔοικας
 κείνῳ, ἐπεὶ θαμὰ τοῖον ἐμισγόμεθ' ἀλλήλοισι,
 πρὶν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 210
 Ἀργείων οἱ ἄριστοι ἔβαν κολίης ἐπὶ νηυσὶν
 ἐκ τοῦ δ' οὔτ' Ὀδυσῆα ἐγὼν ἴδον οὔτ' ἐμὲ κεύως.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα
 'τοιγὰρ ἐγὼ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 μήτηρ μὲν τ' ἐμέ φησι τοῦ ἔμμεναι, αὐτὰρ ἐγὼ γε 215
 οὐκ οἶδ'. οὐ γάρ πώ τις ἐδὼν γόνον αὐτὸς ἀνέγνω.
 ὥς δὴ ἐγὼ γ' ὄφελον μάκαρός νύ τευ ἔμμεναι υἱὸς
 ἀνέρος, ὃν κτεάτεσσιν ἐοῖς ἐπι γῆρας ἔτεγμε.
 νῦν δ' ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων,
 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεεῖνεις.' 220

Athena complains of the presence of the suitors,

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη
 'οὐ μὲν τοι γενεήν γε θεοὶ νῶνυμνον ὀπίσσω
 θῆκαν, ἐπεὶ σέ γε τοῖον ἐγείνατο Πηνελόπεια.
 ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον·
 τίς δαῖς, τίς δὲ ὄμιλος ὃδ' ἔπλετο; τίπτε δέ σε χρεώ;
 εἰλαπίην ἢ γάμος; ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. 226
 ὥς τε μοι ὑβρίζοντες ὑπερφιάλως δοκέουσι
 δαίνυσθαι κατὰ δῶμα. νεμεσσήσταιτό κεν ἀνὴρ
 αἰσχεα πόλλ' ὀρώων, ὅς τις πινυτός γε μετέλθοι.'

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα 230
 'ξεῖν', ἐπεὶ ἄρ δὴ ταῦτά μ' ἀνείρρει ἠδὲ μεταλλάς,
 μέλλεν μὲν ποτε οἶκος ὃδ' ἀφνειὸς καὶ ἀμύμων
 ἔμμεναι, ὅφρ' ἔτι κεύως ἀνὴρ ἐπιδῆμιος ἦεν
 νῦν δ' ἐτέρως ἐβόλουντο θεοὶ κακὰ μητιόωντες,

οἱ κεύων μὲν ἄιστον ἐποίησαν περὶ πάντων 235
 ἀνθρώπων, ἐπεὶ οὐ κε θανόντι περ ὦδ' ἀκαχολίμην,
 εἰ μετὰ οἷς ἐγάροισι δάμη Τρώων ἐνὶ δήμῳ,
 ἥδ' ἐφ' ὧν ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσε.
 τῷ κέν οἱ τύμβον μὲν ἐποίησαν Παναχαιοί,
 ἥδ' ἐκε καὶ ᾧ παιδὶ μέγα κλέος ἦρατ' ὀπίσσω. 240
 νῦν δέ μιν ἀκλειῶς ἄρπυιαι ἀνῃρέψαντο·
 οἶχετ' ἄιστος, ἄπυστος, ἐμοὶ δ' ὀδύνας τε γόους τε
 κάλλιπεν· οὐδ' ἔτι κεύων ὀδυρόμενος στεναχίζω
 οἶον, ἐπεὶ νῦ μοι ἄλλα θεοὶ κακὰ κήδε' ἔτευξαν.
 ὅσσοι γὰρ νήσοισιν ἐπικρατέουσιν ἄριστοι, 245
 Δουλιχίῳ τε Σάμῃ τε καὶ ὑλήεντι Ζακύνθῳ,
 ἥδ' ὅσσοι κραναὴν Ἰθάκην κάτα κοιρανέουσι,
 τόσσοι μητέρ' ἐμὴν μνῶνται, τρύχουσι δὲ οἶκον.
 ἦ δ' οὐτ' ἀρνείται στυγερὸν γάμον οὔτε τελευτὴν
 ποιῆσαι δύναται· τοὶ δὲ φθινύθουσιν ἔδοντες 250
 οἶκον ἐμόν· τάχα δὴ με διαβράσουσιν καὶ αὐτόν·'
 Τὸν δ' ἐπαλαστήσασα προσήνδα Παλλὰς Ἀθήνη·
 'ὦ πόποι, ἦ δὴ πολλὰν ἀποικομένην Ὀδυσῆος
 δεύῃ, ὃ κε μνηστήρσιν ἀναιδέσι χεῖρας ἐφέλη.
 εἰ γὰρ νῦν ἐλθὼν δόμον ἐν πρώτῃσι θύρῃσι 255
 σταίῃ, ἔχων πῆληκα καὶ ἀσπίδα καὶ δύο δοῦρε,
 τοῖος ἔων οἶόν μιν ἐγὼ τὰ πρῶτ' ἐνόησα
 οἴκῳ ἐν ἡμετέρῳ πίνοντά τε τερπόμενόν τε,
 ἐξ Ἑφύρης ἀνιόντα παρ' Ἴλου Μερμερίδαο·
 ᾗχετο γὰρ καὶ κεῖσε θεῆς ἐπὶ νηὸς Ὀδυσσεὺς 260
 φάρμακον ἀνδροφόνον διζήμενος, ὅφρα οἱ εἴη
 ἰοὺς χρῆσθαι χαλκήρεας· ἀλλ' ὁ μὲν οὐ οἱ
 δῶκεν, ἐπεὶ ῥα θεοὺς νεμεσίζετο αἰὲν ἕοντας,
 ἀλλὰ πατήρ οἱ δῶκεν ἐμός· φιλέεσκε γὰρ αἰνῶς.
 τοῖος ἔων μνηστήρσιν ὁμιλήσειεν Ὀδυσσεύς· 265
 πάντες κ' ὠκύμοροί τε γενοίατο πικρόγαμοί τε.

bids Telemachus dismiss them,

ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κείται,
 ἦ κεν νοστήσας ἀποτίσεται, ἦε καὶ οὐκί,
 οἷσιν ἐνὶ μεγάροισι· σὲ δὲ φράζεσθαι ἄνωγα
 ὅππως κε μνηστήρας ἀπώσσαι ἐκ μεγάροιο. 270
 εἰ δ' ἄγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεο μύθων·
 αὔριον εἰς ἀγορὴν καλέσας ἦρωας Ἀχαιοὺς
 μῦθον πέφραδε πᾶσι, θεοὶ δ' ἐπιμάρτυροι ἔστων.
 μνηστήρας μὲν ἐπὶ σφέτερα σκιδνασθαι ἄνωχθι,
 μητέρα δ', εἰ οἱ θυμὸς ἐφορμᾶται γαμέεσθαι, 275
 ἄψ' ἴτω ἐς μέγαρον πατρός μέγα δυναμένοιο·
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.

and counsels him to set out in search of his father.

σοὶ δ' αὐτῷ πυκνῶς ὑποθήσομαι, αἶ κε πίθηαι·
 νῆ' ἄρσας ἐρέτησιν ἐλικοσιν, ἦ τις ἀρίστη, 280
 ἔρχεο πευσόμενος πατρός δὴν οἰχομένοιο,
 ἦν τίς τοι εἴπησι βροτῶν, ἦ ὅσταν ἀκούσης
 ἐκ Διὸς, ἦ τε μάλιστα φέρει κλέος ἀνθρώποισι.
 πρῶτα μὲν ἐς Πύλον ἔλθε καὶ εἴρεο Νέστορα δῖον,
 κείμεν δὲ Σπάρτηνδε πυρὰ ξανθὸν Μενέλαον 285
 ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων.
 εἰ μὲν κεν πατρός βίοντον καὶ νόστον ἀκούσης,
 ἦ τ' ἂν τρυχόμενός περ ἔτι τλαίης ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσης μηδ' ἔτ' ἐόντος,
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαίαν 290
 σῆμά τέ οἱ χεῦαι καὶ ἐπὶ κτέρεια κτερεῖξαι
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δοῦναι.
 αὐτὰρ ἐπὶν δὴ ταῦτα τελευτήσης τε καὶ ἔρξης,
 φράζεσθαι δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
 ὅππως κε μνηστήρας ἐνὶ μεγάροισι τεοῖσι 295
 κτείνης ἦν δόλῳ ἢ ἀμφαδόν· οὐδέ τί σε χρὴ

νηπιάας ὀχέειν, ἐπεὶ οὐκέτι τηλίκος ἐσσί.
 ἦ οὐκ ἄλεις οἶον κλέος ἔλλαβε διὸς Ὀρέστης
 πάντας ἐπ' ἀνθρώπους, ἐπεὶ ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα ; 300
 καὶ σὺν, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.
 αὐτὰρ ἐγὼν ἐπὶ νῆα θοὴν κατελεύσομαι ἤδη
 ἦδ' ἐτάρους, οἳ πού με μάλ' ἀσχαλόωσι μένοντες·
 σοὶ δ' αὐτῷ μελέτω, καὶ ἐμῶν ἐμπάξω μύθων.' 305

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 'ξεῖν', ἦ τοι μὲν ταῦτα φίλα φρονέων ἀγορεύεις,
 ὥς τε πατὴρ ᾧ παιδί, καὶ οὐ ποτε λήσομαι αὐτῶν.
 ἀλλ' ἄγε νῦν ἐπίμεινον, ἐπειγόμενός περ ὁδοῖο,
 ὅφρα λοεσσάμενός τε τεταρπόμενός τε φίλον κῆρ, 310
 δῶρον ἔχων ἐπὶ νῆα κίης, χαίρων ἐνὶ θυμῷ,
 τιμῆεν, μάλα καλὸν, ὃ τοι κειμήλιον ἔσται
 ἐξ ἐμεῦ, οἷα φίλοι ξεῖνοι ξεῖνοισι διδοῦσι.'

Τὸν δ' ἡμέμβει' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη·
 'μή μ' ἔτι νῦν κατέρυκε, λιλαιόμενόν περ ὁδοῖο. 315
 δῶρον δ' ὅττι κέ μοι δοῦναι φίλον ἦτορ ἀνώγῃ,
 αὐτὶς ἀνερχομένῳ δόμεναι οἰκόνδε φέρεσθαι,
 καὶ μάλα καλὸν ἐλὼν. σοὶ δ' ἄξιον ἔσται ἀμοιβῆς.'

The goddess vanishes.

'Ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,
 ὄρνις δ' ὥς ἀνοπαῖα διέπτατο· τῷ δ' ἐνὶ θυμῷ 320
 θῆκε μένος καὶ θάρσος, ὑπέμνησέν τέ ἐ πατρὸς
 μᾶλλον ἔτ' ἢ τὸ πάροιθεν. ὃ δὲ φρεσὶν ᾗσι νοήσας
 θάμβησεν κατὰ θυμόν· ὀίσατο γὰρ θεὸν εἶναι.
 αὐτίκα δὲ μνηστήρας ἐπώχετο ἰσόθεος φώς.

The song of Phemius attracts Penelope.

Τοῖσι δ' αἰοιδὸς ᾄειδε περικλυτὸς, οἳ δὲ σιωπῇ 325

εἶατ' ἀκούοντες· ὁ δ' Ἀχαιῶν νόστον ἔειδε
 λυγρὸν, ὃν ἐκ Τροίης ἐπετείλατο Παλλὰς Ἀθήνη.

Τοῦ δ' ὑπεριώθεν φρεσὶ σύνθετο θέσπιν ἀοιδὴν
 κοῦρην Ἰκαρίοιο, περίφρων Πηνελόπεια·

κλίμακα δ' ὑψηλὴν κατεβήσето οἷο δόμοιο, 330

οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δὺ' ἔποντο.

ἡ δ' ὅτε δὴ μνηστήρας ἀφίκετο δῖα γυναικῶν,

σὶ τῇ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,

ἅντα παρειῶν σχομένη λιπαρὰ κρήδεμνα·

ἀμφίπολος δ' ἄρα οἱ κεδνὴ ἐκάτερθε παρέστη. 335

δακρύσασα δ' ἔπειτα προσηύδα θεῖον ἀοιδόν·

ἴφθιμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια οἶδας,

ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί·

τῶν ἔν γέ σφιν ἔειδε παρήμενος, οἱ δὲ σιωπῇ

οἶνον πινόντων· ταύτης δ' ἀποπαύε' ἀοιδῆς 340

λυγρῆς, ἥ τε μοι αἰεὶ ἐνὶ στήθεσσι φίλον κῆρ

τείρει, ἐπεὶ με μάλιστα καθίκετο πένθος ἄλαστον.

τοίην γὰρ κεφαλὴν ποθέω μεμνημένη αἰεὶ

ἀνδρὸς, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος·

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 345

ἴμῃτερ ἔμῃ, τί τ' ἄρα φθονέεις ἐρίηρον ἀοιδὸν

τέρπειν ὅππῃ οἱ νόος ὄρνυται; οὐ νύ τ' ἀοιδοὶ

αἵτιοι, ἀλλὰ ποθὶ Ζεὺς αἴτιος, ὅς τε δίδωσιν

ἀνδράσιν ἀλφηστῆσιν, ὅπως ἐθέλῃσιν, ἐκάστω.

τούτῳ δ' οὐ νέμεσις Δαναῶν κακὸν οἶτον ἀεΐδειν· 350

τὴν γὰρ ἀοιδὴν μᾶλλον ἐπικλείουσ' ἀνθρωποί,

ἢ τις ἀκουόντεσσι νεωτάτῃ ἀμφιπέληται.

σοὶ δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν·

οὐ γὰρ Ὀδυσσεὺς οἷος ἀπώλεσε νόστιμον ἦμαρ

ἐν Τροίῃ, πολλοὶ δὲ καὶ ἄλλοι φῶτες ὄλοντο. 355

[ἀλλ' εἰς οἶκον ἰούσα τὰ σ' αὐτῆς ἔργα κόμιζε,

ἰστόν τ' ἠλακάτην τε, καὶ ἀμφιπόλοισι κέλευε

ἔργον ἐποίχεσθαι· μῦθος δ' ἄνδρεςσι μελήσει
 πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ οἴκῳ.]'
 Ἡ μὲν θαμβήσασα πάλιν οἰκόνδε βεβήκει· 360
 παῖδός γὰρ μῦθον πεπνυμένον ἔνθετο θυμῷ.
 ἔς δ' ὑπερῷ' ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶ
 κλαῖεν ἔπειτ' Ὀδυσῆα, φίλον πόσιν, ὄφρα οἱ ὕπνου
 ἦδὺν ἐπὶ βλεφάροισι βάλε γλανκῶπις Ἀθήνη.

Telemachus bids the suitors take their leave:

Μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρα σκιόεντα· 365
 πάντες δ' ἡρήσαντο παραὶ λεχέεσσι κλιθῆναι.
 τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων·
 'Μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες,
 νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς
 ἔστω, ἐπεὶ τόδε καλὸν ἀκουέμεν ἐστὶν αἰδοῦ 370
 τοιοῦδ' οἶος ὄδ' ἐστὶ, θεοῖς ἐναλίγκιος αὐδῆν.
 ἦῶθεν δ' ἀγορήνδε καθεζώμεσθα κιόντες
 πάντες, ἵν' ὑμῶν μῦθον ἀπηλεγέως ἀποείπω,
 ἐξιέναι μεγάρων· ἄλλας δ' ἀλεγύνετε δαῖτας,
 ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 375
 εἰ δ' ὑμῶν δοκέει τόδε λωίτερον καὶ ἄμεινον
 ἔμμεναι, ἀνδρὸς ἐνὸς βίοντον νήποιον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
 αἱ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι·
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 380
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ὁδᾶξ ἐν χεῖλεσι φύντες
 Τηλέμαχον θαύμαζον, ὃ θαρσαλέως ἀγόρευε.

Antinous retorts, and Eurymachus asks about their guest who had just gone.

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 'Τηλέμαχ', ἧ μάλα δὴ σε διδάσκουσιν θεοὶ αὐτοὶ
 ὑψαγόρην τ' ἔμμεναι καὶ θαρσαλέως ἀγορεύειν· 385

μὴ σέ γε ἐν ἀμφιάλῳ Ἰθάκῃ βασιλῆα Κρονίων
ποιήσκειν, ὃ τοι γενεῇ πατρώϊόν ἐστιν·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
‘Ἀντίνο’, ἦ καὶ μοι νεμεσήσεται ὅττι κεν εἶπω;
καὶ κεν τοῦτ' ἐθέλωμι Διὸς γε διδόντος ἀρέσθαι. 390
ἦ φῆς τοῦτο κάκιστον ἐν ἀνθρώποισι τετύχθαι;
οὐ μὲν γάρ τι κακὸν βασιλευμένῳ αἰψά τέ οἱ δῶ
ἀφνειὸν πέλεται καὶ τιμητέρος αὐτός.

ἄλλ' ἦ τοι βασιλῆες Ἀχαιῶν εἰσὶ καὶ ἄλλοι
πολλοὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέοι ἠδὲ παλαιοί, 395
τῶν κέν τις τόδ' ἔχῃσιν, ἐπεὶ θάνε διὸς Ὀδυσσεύς·
αὐτὰρ ἐγὼν οἴκοιο ἀναξ ἔσομ' ἡμετέριοιο
καὶ δμῶων, οὓς μοι ληίσσατο διὸς Ὀδυσσεύς.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἦῤα·
‘Τηλέμαχ', ἦ τοι ταῦτα θεῶν ἐν γούνασι κείται, 400
ὅς τις ἐν ἀμφιάλῳ Ἰθάκῃ βασιλεύσει Ἀχαιῶν
κτῆματα δ' αὐτὸς ἔχοις καὶ δώμασι σοῖσιν ἀνάσσοις.
μὴ γὰρ ὃ γ' ἔλθοι ἀνὴρ ὃς τίς σ' ἀέκουτα βίηφι
κτῆματ' ἀπορραίσει, Ἰθάκης ἔτι ναιετωώσης.
ἄλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι, 405
ὅππότεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὖχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατὴρ ἄρουρα·
ἠέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἦ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει;
οἷον ἀναΐζας ἄφαρ οἴχεται, οὐδ' ὑπέμεινε 410
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐφίκει·

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
‘Εὐρύμαχ', ἦ τοι νόστος ἀπώλετο πατρὸς ἐμοῖο·
οὗτ' οὖν ἀγγελίῃ ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἦν τινα μήτηρ 415
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.
ξείνος δ' οὗτος ἐμὸς πατρώϊος ἐκ Τάφου ἐστὶ,

Μέντης δ' Αγχιάλοιο δαΐφρονος εὔχεται εἶναι
υἱός, ἀτὰρ Ταφίοισι φιληρέμοισιν ἀνάσσει.'

ἌΩς φάτο Τηλέμαχος, φρεσὶ δ' ἀθαράτην θεὸν ἔγνω.
οἱ δ' εἰς ὄρχηστὺν τε καὶ ἱμερόεσσιν αὐοῖδ' ἦν 421
τρεψάμενοι τέρποντο, μένον δ' ἐπὶ ἔσπερον ἐλθεῖν.
τοῖσι δὲ τερπομένοισι μέλας ἐπὶ ἔσπερος ἦλθε·
δὴ τότε κακκείοντες ἔβαν οἰκόνδε ἕκαστος.

Telemachus ponders all night on Athena's advice.

Τηλέμαχος δ', ὅθι οἱ θάλαμος περικαλλέος αὐλῆς 425
ὑψηλὸς δέδμητο, περισκέπτῳ ἐνὶ χώρῳ,
ἔνθ' ἔβη εἰς εὐνὴν πολλὰ φρεσὶ μερμηρίζων.
τῷ δ' ἄρ' ἅμ' αἰθομένας δαΐδας φέρε κέδνα ἰδυῖα
Εὐρύκλει', ὦπος θυγάτηρ Πεισηνορίδαο,
τὴν ποτε Λαέρτης πρίατο κτεάτεσσιν ἐοῖσι, 430
πρωθήβην ἔτ' ἐοῦσαν, εἰκοσάβοια δ' ἔδωκεν,
ἴσα δέ μιν κεδνῇ ἀλόχῳ τίεν ἐν μεγάροισιν,
εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός·
ἦ οἱ ἅμ' αἰθομένας δαΐδας φέρε, καὶ ἐ μάλιστα
δμωῶν φιλέεσκε, καὶ ἔτρεφε τυτθὸν ἔοντα. 435
ῶϊξεν δὲ θύρας θαλάμου πύκα ποιητοῖο,
ἕξετο δ' ἐν λέκτρῳ, μαλακὸν δ' ἔκδυνε χιτῶνα·
καὶ τὸν μὲν γραΐης πυκιμηδέος ἔμβαλε χερσίν.
ἦ μὲν τὸν πτύξασα καὶ ἀσκήσασα χιτῶνα,
πασσάλῳ ἀγκρεμάσασα παρὰ τρητοῖσι λέχεσσι, 440
βῆ ῥ' ἱμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη
ἀργυρῇ, ἐπὶ δὲ κληῖδ' ἐτάνυσσεν ἱμάντι.
ἔνθ' ὁ γε παννύχιος, κεκαλυμμένος οἷος ἄωτ',
βούλευε φρεσὶν ᾗσιν ὁδὸν τὴν πέφραδ' Ἀθήνη.

ΟΔΥΣΣΕΙΑΣ Β.

Ἰθακησίων ἀγορά. Τηλεμάχου ἀποδημία.

The meeting summoned by Telemachus.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὦρνυτ' ἄρ' ἐξ εὐνῆφι·ν Ὀδυσσῆος φίλος υἱός,
 εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὀξὺ θέτ' ὦμφ,
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ' ἵμεν ἐκ θαλάμοιο θεῶ ἐναλγίγκιος ἄντην. 5
 αἶψα δὲ κηρύκεσσι λιγυφθόγοισι κέλευσε
 κηρύσσειν ἀγορήνδε κάρη κομόωντας Ἀχαιοῦς.
 οἳ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὦκα.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὀμηγερέες τ' ἐγένοντο,
 βῆ ῥ' ἵμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10
 οὐκ οἶος, ἅμα τῷ γε κύνας πόδας ἀργοὶ ἔποντο.
 θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη.
 τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῖντο·
 ἔξετο δ' ἐν πατρὸς θώκῳ, εἶζαν δὲ γέροντες.

Speech of Aegyptius.

τοῖσι δ' ἔπειθ' ἦρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15
 ὃς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἤδη.
 καὶ γὰρ τοῦ φίλος υἱὸς ἄμ' ἀντιθέῳ Ὀδυσσῆϊ
 Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσίν,
 Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

ἐν σπῆι γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20
 τρεῖς δέ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστῆρσιν ὀμίλει,
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώια ἔργα·
 ἀλλ' οὐδ' ὥς τοῦ λήθετ' ὀδυρόμενος καὶ ἀχεύων.
 τοῦ δ' γε δακρυχέων ἀγορήσατο καὶ μετέειπε·

‘Κέκλυτε δὴ νῦν μεν, Ἰθακῆσιοι, ὅττι κεν εἴπω· 25
 οὔτε ποθ' ἡμετέρη ἀγορὴ γένετ' οὔτε θόωκος
 ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλῃς ἐνὶ νηυσί.
 νῦν δὲ τίς ᾧδ' ἡγείρε; τίνα χρεῖω τόσον ἵκει
 ἢ ἐ νέων ἀνδρῶν, ἢ οἱ προγενέστεροί εἰσιν;
 ἢ ἐ τιῶν ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιοι, 30
 ἢν χ' ἡμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιτο;
 ἢ ἐ τι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;
 ἔσθλός μοι δοκεῖ εἶναι, ὀνήμενος. εἶθε οἱ αὐτῷ
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ τι φρεσὶν ᾗσι μενουῖα.’

Answer of Telemachus, and his appeal to the people.

‘Ὡς φάτο, χαῖρε δὲ φήμη Ὀδυσσῆος φίλος υἱός, 35
 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενούνησεν δ' ἀγορεύειν,
 στή δὲ μέσῃ ἀγορῇ· σκῆπτρον δὲ οἱ ἔμβαλε χειρὶ
 κῆρυξ Πεισὴνωρ, πεπνυμένα μῆδεα εἰδώς.
 πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·

‘ὦ γέρον, οὐχ ἑκὰς οὗτος ἀνὴρ, τάχα δ' εἴσεται αὐτὸς, 41
 ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει.
 οὔτε τιῶν ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιοι,
 ἢν χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην,
 οὔτε τίς δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω, 45
 ἀλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἶκῳ,
 δοιά· τὸ μὲν πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν
 τοῖσδεσσιν βασιλεὺς, πατὴρ δ' ὥς ἡπίος ἦεν·
 νῦν δ' αὖ καὶ πολὺ μείζων, ὃ δὴ τάχα οἶκον ἅπαντα
 πάγχυ διαβραΐσει, βίοντον δ' ἀπὸ πάμπαν ὀλέσσει.

μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ, 50
 τῶν ἀνδρῶν φίλοι νῆες οἱ ἐνθάδ' εἰσὶν ἄριστοι,
 οἱ πατὴρς μὲν ἐς οἶκον ἀπεβρίγασιν νέεσθαι
 Ἰκαρίου, ὥς κ' αὐτὸς ἐδυνώσαιο θυγάτρα,
 δοίῃ δ' ὧς κ' ἐθέλοι καὶ οἱ κεχαρισμένος ἔλθοι.
 οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55
 βοῦς ἱερεύοντες καὶ δῖς καὶ πῖονας αἶγας,
 εἰλαπινάζουσιν πίνουσί τε αἶθρα οἶνον
 μαψιδίως· τὰ δὲ πολλὰ κατάνεται. οὐ γὰρ ἔπ' ἀνὴρ
 οἷος Ὀδυσσεὺς ἔσκειν, ἀρῆν ἀπὸ οἴκου ἀμύναι.
 ἡμεῖς δ' οὐ νύ τι τοιοῖο ἀμυνέμεν· ἡ καὶ ἔπειτα 60
 λευγαλέοι τ' ἐσόμεσθα καὶ οὐ δεδαηκότες ἀλκήν.
 ἦ τ' ἂν ἀμυναίμην, εἴ μοι δύναμις γε παρείη.
 οὐ γὰρ ἔτ' ἀσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς
 οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοί,
 ἄλλους τ' αἰδέσθητε περικτίνας ἀνθρώπους, 65
 οἱ περιναιετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,
 μή τι μεταστρέψωσιν ἀγασσάμενοι κακὰ ἔργα.
 λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,
 ἦ τ' ἀνδρῶν ἀγορᾶς ἡμὲν λύει ἠδὲ καθίζει·
 σχέσθε, φίλοι, καὶ μ' οἶον ἔασατε πένθει λυγρῷ 70
 τείρεσθ', εἰ μή πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς
 δυσμενέων κάκ' ἔρεξεν ἐκνήμιδας Ἀχαιοὺς,
 τῶν μ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοιτες,
 τούτους ὀτρύνοντες. ἐμοὶ δέ κε κέρδιον εἴη 75
 ὑμέας ἐσθέμεναι κειμήλιά τε πρόβυσίν τε.
 εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.
 τόφρα γὰρ ἂν κατὰ ἄστν ποτιπτυσσόιμεθα μύθῳ
 χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·
 νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ.
 ὦς φάτο χωόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80
 δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.

ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·
 Ἀντίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε·

Antinous retorts, and blames Penelope.

‘Τηλέμαχ’ ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες 85
 ἡμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.
 σοὶ δ’ οὐ τι μνηστῆρες Ἀχαιῶν αἴτιοί εἰσιν,
 ἀλλὰ φίλη μήτηρ, ἣ τοι περὶ κέρδεα οἶδεν.
 ἦδη γὰρ τρίτον ἔστιν ἔτος, τάχα δ’ εἴσι τέταρτον,
 ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν. 90
 πάντας μὲν ῥ’ ἔλπει, καὶ ὑπὶσχεται ἀνδρὶ ἐκάστῳ,
 ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.
 ἦ δὲ δόλον τόνδ’ ἄλλον ἐνὶ φρεσὶ μερμήριξε·
 στησαμένη μέγαν ἱστὸν ἐνὶ μεγάροισιν ὕφαινε,
 λεπτὸν καὶ περίμετρον· ἄφαρ δ’ ἡμῶν μετέειπε· 95
 κοῦροι, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε διὸς Ὀδυσσεὺς,
 μίμνεντ’ ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὃ κε φᾶρος
 ἐκτελέσω, μή μοι μεταμῶνια νήματ’ ὀληται,
 Λαέρτη ἥρωι ταφήιον, εἰς ὅτε κέν μιν
 μοῖρ’ ὀλοή καθέλησι ταυηλεγέος θανάτοιο, 100
 μή τίς μοι κατὰ δῆμον Ἀχαιάδων νεμεσήσῃ,
 αἶ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.
 ὥς ἔφαθ’, ἡμῶν δ’ αὖτ’ ἐπεπείθετο θυμὸς ἀγήνωρ.
 ἔνθα καὶ ἡματιή μὲν ὑφαίνεσκεν μέγαν ἱστὸν,
 νύκτας δ’ ἀλλύεσκεν, ἐπεὶ δαΐδας παραθεῖτο. 105
 ὥς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·
 ἀλλ’ ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὥραι,
 καὶ τότε δὴ τις ἔειπε γυναικῶν, ἣ σάφα ἦδη,
 καὶ τὴν γ’ ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἱστόν.
 ὥς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ’ ὑπ’ ἀνάγκης· 110
 σοὶ δ’ ὦδε μνηστῆρες ὑποκρίνονται, ἧν’ εἰδῆς

αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.
μητέρα σὴν ἀπόπεμψον, ἀνωχθὶ δέ μιν γαμέεσθαι
τῷ ὅτεψ' τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.
εἰ δ' ἔτ' ἀνιήσῃ γε πολὺν χρόνον νῆας Ἀχαιῶν, 115
τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ περὶ δῶκεν Ἀθήνη,
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κέρδεά θ', οἷ' οὐ πῶ τιν' ἀκούομεν οὐδὲ παλαιῶν,
τάων αἰ πάρος ἦσαν ἐνπλοκάμιδες Ἀχαιαί,
Τυρώ τ' Ἀλκμήνῃ τε ἐυστέφανός τε Μυκῆνῃ· 120
τάων οὐ τις ὁμοία νοήματα Πηνελοπείῃ
ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησε.
τόφρα γὰρ οὖν βλοτόν τε τεδὸν καὶ κτήματ' ἔδονται,
ὄφρα κε κείνῃ τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν
ἐν στηθεσσι τιθεῖσι θεοί. μέγα μὲν κλέος αὐτῇ 125
ποιεῖτ', αὐτὰρ σοί γε ποθὴν πολέος βιότοιο·
ἡμεῖς δ' οὐτ' ἐπὶ ἔργα πάρος γ' ἴμεν οὔτε πῃ ἄλλῃ,
πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησι.'

Telemachus answers, and invokes the aid of Zeus.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦδ' α·
'Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130
ἢ μ' ἔτεχ', ἢ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζῶει ὃ γ' ἢ τέθηκε· κακὸν δέ με πόλλ' ἀποτίνειν
Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων
δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἐρινὺς 135
οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων
ἔσσεται· ὥς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.
ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,
ἔξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας
ὑμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον

ἔμμεναι, ἀνδρὸς ἐνὸς βίοτον νήποιον ὀλέσθαι,
 κείρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἶεν ἔοντας,
 αἶ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.
 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὀλοισθε.' 145

Zeus sends a favourable omen, which Halitherses interprets.

ἌΩς φάτο Τηλέμαχος, τῷ δ' αἰετῶ εὐρύοπα Ζεὺς
 ὑψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.
 τὼ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,
 πλησίω ἀλλήλοισι τιταινομένω πτερύγεσσιν·
 ἀλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150
 ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,
 ἐς δ' ἰδέτην πάντων κεφαλὰς, ὅσσοντο δ' ὄλεθρον,
 δρῦνφαιμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς
 δεξιῶ ἦιξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.
 θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· 155
 ὥρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.
 τοῖσι δὲ καὶ μετέειπε γέρων ἦρως Ἀλιθέρης
 Μαστορίδης· ὁ γὰρ οἶος ὀμηλικὴν ἐκέκαστο
 ὄρνιθας γινῶναι καὶ ἐναίσιμα μυθήσασθαι·
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπε· 160
 'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·
 μνηστῆρσιν δὲ μάλιστα πιφανσκόμενος τάδε εἶρω.
 τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς
 δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ πού ἥδη
 ἐγγυὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165
 πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,
 οἳ νεμόμεσθ' Ἰθάκην εὐδελέλον. ἀλλὰ πολὺ πρὶν
 φραζώμεσθ' ὥς κεν καταπαύσομεν· οἳ δὲ καὶ αὐτοὶ
 πανέσθων· καὶ γάρ σφιν ἄφαρ τόδε λωῖόν ἐστιν.
 οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 170

καὶ γὰρ κείνῳ φημὶ τελευτηθῆναι ἅπαντα
 ὥς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον
 Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.
 φῆν' κακὰ πολλὰ παθόντ', ὀλέσαντ' ἄπο πάντας ἐταίρους
 ἄγνωστον πάντεσσιν ἔεικοστῷ ἐνιαυτῷ 175
 οἵκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελείται·

Eurymachus replies scornfully.

Τὸν δ' αὖτ' Εὐρύμαχος, Πολύβου παῖς, ἀντίον ἤῤα·
 'ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν
 οἵκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·
 ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180
 ὄρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσ', οὐδέ τε πάντες ἐναΐσιμοι· αὐτὰρ Ὀδυσσεὺς
 ὦλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ
 ὠφελές. οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,
 οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιείης, 185
 σῷ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρρησιν.
 ἄλλ' ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἶ κε νεώτερον ἄνδρα παλαιά τε πολλὰ τε εἰδὼς
 παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
 αὐτῷ μέν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190
 [πρήξαι δ' ἔμπησ' οὗ τι δυνήσεται εἵνεκα τῶνδε·]
 σοὶ δὲ, γέρον, θωῆν ἐπιθήσομεν ἥν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.
 Τηλεμάχῳ δ' ἐν πάσιν ἐγὼν ὑποθήσομαι αὐτός·
 μητέρ' ἐὼν ἐς πατρός ἀνωγέτω ἀπονέεσθαι 195
 οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν ξέδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι.
 σὺ γὰρ πρὶν παύσεσθαι δίομαι νῆας Ἀχαιῶν.
 μνηστῆρας ἀργαλέης, ἐπεὶ οὗ τινα δεῖδιμεν ἔμπησ',
 οὗτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον ἐόντα 200

οὔτε θεοπροπίης ἐμπαζόμεθ', ἦν σὺν, γεραιῆ,
 μυθείαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.
 χρήματα δ' αὖτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβησιω Ἀχαιοὺς
 ὄν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἡματα πάντα 205
 εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας
 ἐρχόμεθ', ὥς ἐπιεικὲς ὀπιέμεν ἐστὶν ἐκάστω.'

Telemachus asks for a ship that he may seek his father.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα·
 'Εὐρύμαχ' ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγανοί,
 ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω· 210
 ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.
 ἀλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταῖρους,
 οἳ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.
 εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215
 ἦν τίς μοι εἴπησι βροτῶν, ἥ ὅσων ἀκούσω
 ἐκ Διὸς, ἥ τε μάλιστα φέρει κλέος ἀνθρώποισιν.
 εἰ μὲν κεν πατρὸς βλότον καὶ νόστον ἀκούσω,
 ἦ τ' ἂν, τρυχόμενός περ, ἔτι τλαίην ἐνιαυτόν·
 εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220
 νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν
 σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖζω
 πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.'

Ἦ τοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225
 καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,
 πείθεσθαι τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν·
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπε·

Mentor reproaches the people for disloyalty.

'Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὅττι κεν εἴπω·

μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230
 σκηπτουῆχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδῶς,
 ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι,
 ὥς οὐ τις μέμνηται Ὀδυσσῆος θείοιο

λαῶν, οἷσιν ἄνασσε, πατήρ δ' ὥς ἥπιος ἦεν.
 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω 235
 ἔρδειν ἔργα βίαια κακοῖράβησι νόοιο·

σφὰς γὰρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως
 οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
 νῦν δ' ἄλλω δῆμῳ νεμεσίζομαι, οἶον ἅπαντες
 ἦσθ' ἄνεψ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσι 240
 παύρους μνηστῆρας κατερύκετε πολλοὶ ἐόντες·

Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ἦῤα·
 'Μέντορ ἀταρτηρὲ, φρένας ἤλεε, ποῖον ἔειπες
 ἡμέας ὀτρύνων καταπανέμεν. ἀργαλέον δὲ
 ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτὶ. 245
 εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακήσιος αὐτὸς ἐπελθὼν
 δαιτυμένους κατὰ δῶμα ἐδν μνηστῆρας ἀγανούς
 ἐξελάσαι μέγαροιο μενουήσει· ἐνὶ θυμῷ,

οὐ κέν οἱ κεχάροιτο γυνή, μάλα περ χατέουσα,
 ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250
 εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.
 ἀλλ' ἄγε, λαοὶ μὲν σκιδνασθ' ἐπὶ ἔργα ἕκαστος,
 τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἠδ' Ἀλιθέρης,
 οἳ τέ οἱ ἐξ ἀρχῆς πατρώιοι εἰσιν ἐταῖροι.
 ἀλλ', οἶω, καὶ δηθὰ καθήμενος ἀγγελιάων 255
 πεύσεται εἰν Ἰθάκῃ, τελέει δ' ὁδὸν οὐ ποτε ταύτην·

Ἔως ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
 οἳ μὲν ἄρ' ἐσκιδναυτο ἐὰ πρὸς δώμαθ' ἕκαστος,
 μνηστῆρες δ' ἐς δώματ' ἴσαν θεῖον Ὀδυσῆος.

Athene appears in answer to Telemachus' prayer,

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θύῃα θαλάσσης, 260

χειρας νιψάμενος πολιῆς ἀλός, εὔχετ' Ἀθήνη·

‘Κλυθί μοι, ὃ χθιζὸς θεὸς ἦλυθες ἡμέτερον δῶ
καί μ' ἐν νηὶ κέλευσας ἐπ' ἡρωειδέα πόντον,
νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,
ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοί, 265
μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.’

‘Ὡς ἔφατ' εὐχόμενος, σχεδόνθεν δέ οἱ ἦλθεν Ἀθήνη,
Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Τηλέμαχ', οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων, 270
εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦν,
οἷος κείνος ἔην τελέσαι ἔργον τε ἔπος τε.
οὗ τοι ἔπειθ' ἄλλη ὁδὸς ἔσσεται οὐδ' ἀτέλεστος.
εἰ δ' οὐ κείνου γ' ἐσσί γόνος καὶ Πηνελοπείης,
οὐ σέ γ' ἔπειτα ἔολπα τελευτήσῃν ἂ μενουῶς. 275

παῦροι γάρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,
οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.
ἀλλ' ἐπεὶ οὐδ' ὅπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων,
οὐδέ σε ἀγῶν γε μῆτις Ὀδυσσῆος προλέλοιπεν,
ἐλπωρή τοι ἔπειτα τελευτήσαι τάδε ἔργα, 280

τῷ νῦν μνηστῆρων μὲν ἔα βουλήν τε νόον τε
ἀφραδέων, ἐπεὶ οὗ τι νοήμονες οὐδὲ δίκαιοι·
οὐδέ τι ἴσασι θάνατον καὶ κῆρα μέλαιναν,
ὅς δὴ σφι σχεδὸν ἔστιν, ἐπ' ἡματι πάντας δλέσθαι.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσειται ἦν σύ μενουῶς· 285

and promises to accompany him.

τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,
ὅς τοι νῆα θοὴν στελέω καὶ ἄμ' ἔψομαι αὐτός.
ἀλλὰ σὺ μὲν πρὸς δώματ' ἰὼν μνηστῆρσιν ὁμίλει,
ὀπλίσσον τ' ἦια καὶ ἄγγεσιν ἄρσον ἅπαντα,
οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιστα, μυελὸν ἀνδρῶν, 290

δέρμασιν ἐν πυκινούσιν· ἐγὼ δ' ἀνὰ δῆμον ἑταίρους
 αἶψ' ἐθελοντήρας συλλέξομαι. εἰσὶ δὲ νῆες
 πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νῆαι ἡδὲ παλαιαί·
 τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,
 ὧκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέι πόντῳ.' 295
 'Ὡς φάτ' Ἀθηναίη, κούρη Διός· οὐδ' ἄρ' ἔτι δὴν
 Τηλέμαχος παρέμμενεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.

Telemachus makes a spirited answer to the taunts of
 Antinous;

βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιμημένος ἦτορ,
 εὔρε δ' ἄρα μνηστήρας ἀγήνορας ἐν μεγάροισιν,
 αἶγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο·
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, μή τί τοι ἄλλο
 ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,
 ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν, ὥς τὸ πάρος περ. 305
 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοί,
 νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θάσσουν ἵκηαι
 ἐς Πύλον ἡγαθήην μετ' ἀγανοῦ πατρὸς ἀκούῃν.
 Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
 'Ἀντίνο', οὐ πῶς ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310
 δαίνυσθαι τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.
 ἦ οὐχ ἅλις ὥς τὸ πάροιθεν ἐκέιρετε πολλὰ καὶ ἐσθλὰ
 κτήματ' ἐμὰ, μνηστήρες, ἐγὼ δ' ἔτι νῆπιος ἦα;
 νῦν δ' ὅτε διὴ μέγας εἰμὶ καὶ ἄλλων μῦθον ἀκούων
 πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315
 πειρήσω ὥς κ' ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,
 ἢ Πύλονδ' ἐλθὼν, ἢ αὐτοῦ τῷδ' ἐνὶ δῆμῳ.
 εἴμι μὲν, οὐδ' ἄλλη ὁδὸς ἔσσεται ἦν ἀγορεύω,
 ἔμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων
 γίγνομαι· ὥς νῦ που ὕμμιν ἐείσατο κέρδιον εἶναι.' 320

Ἡ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσας Ἀντινόοιο
[ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].
οἱ δ' ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν
ὦδε δέ τις εἶπεν νέων ὑπερνηροέντων·

Ἡ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει. 325
ἦ τινες ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,
ἦ ὃ γε καὶ Σπάρτηθεν, ἐπεὶ νύ περ ἴεται αἰνῶς·
ἦ καὶ εἰς Ἐφύρην ἐθέλει, πείραν ἄρουραν,
ἐλθεῖν, ὅφρ' ἐνθεν θυμοφθόρα φάρμακ' ἐνείκη,
ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντας ὀλέσση. 330

Ἄλλος δ' αὖτ' εἶπεν νέων ὑπερνηροέντων·
τίς δ' οἷδ' εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς
τῆλε φίλων ἀπόλῃται ἀλώμενος ὥς περ Ὀδυσσεύς;
οὕτω κεν καὶ μάλλον ὀφέλλειεν πόνον ἄμμιν·
κτῆματα γάρ κεν πάντα δασαίμεθα, οἰκία δ' αὖτε 335
τούτου μητέρι δοῖμεν ἔχειν ἢδ' ὅς τις ὀπυίοι.

bids Euryclea make provision for his voyage,

Ὡς φάν' ὁ δ' ὑψόροφον θάλαμον κατεβήσето πατρός,
εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο
ἔσθῃς τ' ἐν χηλοῖσιν ἄλις τ' εὐῶδες ἔλαιον·
ἐν δὲ πίθοι οἶνοιο παλαιοῦ ἡδυπότοιο 340
ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,
ἐξείης ποτὶ τοίχον ἀρηρότες, εἴ ποτ' Ὀδυσσεὺς
οἴκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.
κληισταὶ δ' ἔπενσαν σανίδες πυκινῶς ἀραρυῖαι,
δικλίδες· ἐν δὲ γυνὴ ταμίη νύκτας τε καὶ ἡμαρ 345
ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυῖδρέησιν,
Εὐρύκλει, ὦπος θυγάτηρ Πεισηνοριδαο.
τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον
ἡδὺν, ὅτις μετὰ τὸν λαρώτατος ὢν σὺ φυλάσσεις, 350

κεῖνον διομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι
 διογενῆς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
 δώδεκα δ' ἐμπλησον καὶ πώμασιν ἄρσον ἅπαντας.
 ἐν δέ μοι ἄλφιτα χεῖον ἐυῤῥαφέεσσι δοροῖσιν
 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. 355

αὐτῇ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·
 ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ
 μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.
 εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
 νόστον πευσόμενος πατρὸς φίλον, ἣν που ἀκούσω.' 360

ἌΩς φάτο, κώκυσεν δὲ φίλῃ τροφὸς Εὐρύκλεια,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Ἔτίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα
 ἔπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαῖαν
 μούνος ἔων ἀγαπητός; ὁ δ' ὤλετο τηλόθι πάτρης 365
 διογενῆς Ὀδυσεὺς ἀλλογνώτῳ ἐνὶ δῆμῳ.

οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,
 ὥς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.
 ἀλλὰ μὲν' αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ
 πόντον ἐπ' ἀτρύγετον κακὰ πάσχειν οὐδ' ἀλάλῃσθαι.' 370

and binds her to secrecy.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦ᾽δα·
 ἑθάρσει, μαῖ', ἐπεὶ οὐ τοι ἄνευ θεοῦ ἦδε γε βουλῇ.
 ἀλλ' ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,
 πρὶν γ' ὅτ' ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,
 ἢ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι, 375
 ὥς ἂν μὴ κλαίουσα κατὰ χρόα καλὸν ἰάπτῃ.'

ἌΩς ἄρ' ἔφη, γρη῏ς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.
 αὐτὰρ ἐπεὶ ῥ' ὅμοσέν τε τελευτήσεν τε τὸν ὄρκον,
 αὐτίκ' ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,
 ἐν δέ οἱ ἄλφιτα χεῖον ἐυῤῥαφέεσσι δοροῖσι· 380
 Τηλέμαχος δ' ἐς δώματ' ἰὼν μνηστήρσιν ὁμίλει.

Athena procures and mans a ship, and they set sail together.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 Τηλεμάχῳ δ' εἰκυῖα κατὰ πτόλιν ᾤχετο πάντη,
 καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,
 ἔσπερίους δ' ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385
 ἢ δ' αὖτε Φρονόιο Νοήμονα φαίδιμον υἱὸν
 ῥῆτε νῆα θοήν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγνυαί·
 καὶ τότε νῆα θοὴν Ἰλαδ' εἵρυσε, πάντα δ' ἐν αὐτῇ
 ὄπλ' ἐτίθει, τὰ τε νῆες εὖσσελμοι φορέουσι. 390
 στήσε δ' ἐπ' ἐσχατιῇ λιμένος, περὶ δ' ἐσθλοὶ ἑταῖροι
 ἄθροοι ἡγερέθοντο· θεὰ δ' ὠτρυνεν ἕκαστον.

Ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 βῆ δ' ἵμεναι πρὸς δώματ' Ὀδυσσεύος θείοιο·
 ἔνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευε, 395
 πλάζε δὲ πίνοντας, χερῶν δ' ἐκβαλλε κύπελλα.
 οἱ δ' εὖδεν ὠρυνντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν
 εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.
 αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη
 ἐκπροκαλεσσομένη μεγάρων εὖ ναιετάοντων, 400
 Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

Ἐγὼ Τηλέμαχ', ἦδη μὲν τοι ἐνκνήμιδες ἑταῖροι
 εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὁρμήν·
 ἀλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.'

Ὡς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405
 καρπαλίμως· ὁ δ' ἔπειτα μετ' ἵχνια βᾶινε θεοῖο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 εὖρον ἔπειτ' ἐπὶ θυνὶ κάρη κομόωντας ἑταίρους.
 τοῖσι δὲ καὶ μετέειψ' ἱερὴ ἴς Τηλεμάχοιο·

Ἐεῦτε, φίλοι, ἥμα φερώμεθα· πάντα γὰρ ἦδη 410

ἄθρο' ἐνὶ μεγάρῳ· μήτηρ δ' ἐμοὶ οὗ τι πέπυσται,
οὐδ' ἄλλαι δμῳαί, μία δ' οἷη μῦθον ἄκουσεν.'

ἌΩς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.
οἱ δ' ἄρα πάντα φέροντες ἐυσσέλμῳ ἐπὶ νηὶ
κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσεύς φίλος υἱός. 415
ἄν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,
νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔξετο· ἄγχι δ' ἄρ' αὐτῆς
ἔξετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,
ἄν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.
τοῖσι δ' ἔκμενον οὖρον ἱεὶ γλαυκῶπις Ἀθήνη, 420
ἄκραν Ζέφυρον, κελάδοντ' ἐπὶ οἴνοπα πόντον.
Τηλέμαχος δ' ἐτάροισιν ἐποτρύννας ἐκέλευσεν
ὄπλων ἅπτεσθαι· τοὶ δ' ὀτρύνοντες ἄκουσαν.
ἰστὸν δ' εἰλάτινον κοίλῃς ἔντοσθε μεσοῶν
στήσαν ἀείραντες, κατὰ δὲ προτόνοιον ἔδησαν, 425
ἔλκον δ' ἰστίᾳ λευκᾷ ἐνστρέπτοισι βοεῦσιν.
ἔπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κύμα
στεῖρην πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·
ἢ δ' ἔθεεν κατὰ κύμα διαπρήσσουσα κέλευθον.
δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν 430
στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,
λείβον δ' ἀθανάτοις θεοῖς αἰειγενέτησιν,
ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κοῦρῃ.
παννυχίη μὲν ῥ' ἦ γε καὶ ἡῶ πεῖρε κέλευθον.

ΟΔΥΣΣΕΙΑΣ Γ.

Τὰ ἐν Πύλῳ.

Athena and Telemachus arrive and are welcomed at Pylos.

Ἡέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην,
οὐρανὸν ἔς πολύχαλκον, ἔν' ἀθανάτοισι φαείνῳ
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
οἱ δὲ Πύλον, Νηλῆος ἐνκτίμενον πτολίεθρον,
ἴζον· τοὶ δ' ἐπὶ θινὶ θαλάσσης ἱερὰ ῥέζον, 5
ταύρους παμμέλανας, ἐνοσίχθονι κυανοχαίτῃ.
ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστῃ
εἴατο, καὶ προὔχοντο ἐκάστοθι ἐννέα ταύρους.
εὖθ' οἱ σπλάγχν' ἐπάσαντο, θεῶ δ' ἐπὶ μηρί' ἔκαιον,
οἱ δ' ἰθὺς κατάγοντο, ἰδ' ἰστία νηὸς ἐίσῃς 10
στεῖλαν ἀείραντες, τὴν δ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί·
ἐκ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Αθήνη.
τὸν προτέρη προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
Ἵ Τηλέμαχ', οὐ μὲν σε χρὴ ἔτ' αἰδοῦς οὐδ' ἡβαιόνη·
τοῦνεκα γὰρ καὶ πόντον ἐπέπλωσ, ὅφρα πύθῃαι 15
πατρὸς, ὅπου κύθε γαῖα καὶ ὅν τινα πότμον ἐπέσπεν.
ἀλλ' ἄγε νῦν ἰθὺς κίε Νέστορος ἱπποδάμοιο·
εἶδομεν ἥν τινα μῆτιν ἐνὶ στήθεσσι κέκευθε.
λίσσεσθαι δέ μιν αὐτὸς, ὅπως νημερτέα εἴπῃ·
ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστί.' 20
Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·

‘ Μέντορ, πῶς τ’ ἄρ’ ἴω πῶς τ’ ἄρ προσπύζομαι αὐτόν ;
οὐδέ τί πω μύθοισι πεπεῖρημαι πυκνοῖσιν·
αἰδῶς δ’ αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι.’

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη· 25
‘ Τηλέμαχ’, ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,
ἄλλα δὲ καὶ δαίμων ὑποθήσεται· οὐ γὰρ ὅλω
οὐ σε θεῶν ἀέκητι γενέσθαι τε τραφέμεν τε.’

Ἔσθ’ ἄρα φωνήσας ἤγησάτο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἵχνια βαῖνε θεοῖο. 30
Ἴξον δ’ ἐς Πυλίων ἀνδρῶν ἄγυρ’ ἐν τε καὶ ἔδρας,
ἐνθ’ ἄρα Νέστωρ ἦστο σὺν νιάσιν, ἀμφὶ δ’ ἑταῖροι
δαῖτ’ ἐντυνόμενοι κρέατ’ ὥπτων ἄλλα τ’ ἔπειρον.
οἱ δ’ ὥς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἅπαντες,
χερσὶν τ’ ἠσπάζοντο καὶ ἐδριάσθαι ἄνωγον. 35
πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ἐλθὼν
ἀμφοτέρων ἔλε χεῖρα καὶ ἴδρυσεν παρὰ δαιτὶ
κώεσιν ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις ἀλίησι,
πάρ τε κασιγνήτῳ Θρασυμήδεϊ καὶ πατέρι ᾧ·
δῶκε δ’ ἄρα σπλάγχνων μοίρας, ἐν δ’ οἶνον ἔχευε 40
χρυσείῳ δέπαϊ· δειδισκόμενος δὲ προσηύδα
Παλλὰδ’ Ἀθηναίην, κούρην Διὸς αἰγιόχοιο·

‘ Εὖχεο νῦν, ᾧ ξεῖνε, Ποσειδάωνι ἄνακτι·
τοῦ γὰρ καὶ δαίτης ἠντήσατε δεῦρο μολόντες.
αὐτὰρ ἐπὶ σπείσης τε καὶ εὖξαι, ἥ θέμις ἐστὶ, 45
δὸς καὶ τούτῳ ἔπειτα δέπας μελιδέος οἶνου
σπείσαι, ἐπεὶ καὶ τοῦτον ὀλομαι ἀθανάτοισιν
εὖχεσθαι· πάντες δὲ θεῶν χατέουσ’ ἀνθρωποι.
ἀλλὰ νεώτερός ἐστιν, ὀμηλική· δ’ ἐμοὶ αὐτῷ·
τοῦνεκα σοὶ προτέρῳ δώσω χρύσειον ἄλειςον.’ 50

Ἔσθ’ εἰπὼν ἐν χερσὶ τίθει δέπας ἡδέος οἶνον·
χαῖρε δ’ Ἀθηναίη πεπνυμένῃ ἀνδρὶ δικάῳ,
οὔνεκά οἱ προτέρῃ δῶκε χρύσειον ἄλειςον.

αὐτίκα δ' εὔχετο πολλὰ Ποσειδάωνι ἄνακτι.

‘Κλῦθι, Ποσειδάων γαίηοχε, μηδὲ μεγέρῃς 55

ἡμῖν εὐχομένοισι τελευτῆσαι τάδε ἔργα.

Νέστορι μὲν πρώτιστα καὶ νιάσι κῦδος ὅπαζε,

αὐτὰρ ἔπειτ' ἄλλοισι δίδου χαρίεσσας ἀμοιβὴν

σύμπασιν Πυλίοισιν ἀγακλειτῆς ἐκατόμβης.

δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι, 60

οὔνεκα δεῦρ' ἰκόμεσθα θοῇ σὺν νηὶ μελαίνῃ.’

ἌΩς ἄρ' ἔπειτ' ἡράτο καὶ αὐτὴ πάντα τελεῦτα·

δῶκε δὲ Τηλεμάχῳ καλὸν δέπας ἀμφικύπελλον.

ὥς δ' αὐτως ἡράτο Ὀδυσσεύς φίλος υἱός.

οἱ δ' ἔπει ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 65

μοίρας δασσάμενοι δαίνυντ' ἐρικυδέα δαῖτα.

αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἔντο,

τοῖς ἄρα μύθων ἦρχε Γερήμειος ἱππότης Νέστωρ.

‘Νῦν δὴ κάλλιον ἔστι μεταλλῆσαι καὶ ἐρέσθαι

ξείνους, οἳ τινὲς εἰσιν, ἐπεὶ τάρπησαν ἐδωδῆς. 70

ὦ ξεῖνοι, τίνας ἐστέ; πόθεν πλεῖθ' ὕγρὰ κέλευθα;

ἦ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε,

οἷά τε ληιστῆρες, ὑπεῖρ ἄλλα, τοί τ' ἀλόωνται

ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;’

Telemachus explains to Nestor the reason of their journey.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤῥα· 75

θαρσέσας· αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος Ἀθήνη

θῆχ', ἵνα μιν περὶ πατρὸς ἀποικομένειο ξροίτο

[ἦδ' ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχρῃσιν].

‘ὦ Νέστορ Νηληιάδῃ, μέγα κῦδος Ἀχαιῶν,

εἴρεαι ὀππότεν εἰμὲν· ἐγὼ δὲ κέ τοι καταλέξω. 80

ἡμεῖς ἐξ Ἰθάκης ὑπονηίου εἰλῆλυοιμεν·

πρῆξις δ' ἦδ' ἰδίη, οὐ δῆμιος, ἦν ἀγορεύω.

πατρὸς ἐμοῦ κλέος εὐρὺν μετέρχομαι, ἣν πον ἀκούσω,

δίου Ὀδυσσῆος ταλασίφρονος, ὃν ποτέ φασι
 σὺν σοὶ μαρνάμενον Τρώων πόλιν ἔξαλαπάσαι. 85
 ἄλλους μὲν γὰρ πάντας, ὅσοι Τρωσὶν πολέμιζον,
 πευθόμεθ', ἦχι ἕκαστος ἀπώλετο λυγρὸν ὄλεθρον,
 κείνου δ' αὖ καὶ ὄλεθρον ἀπευθέα θῆκε Κρονίων.
 οὐ γάρ τις δύναται σάφα εἰπέμεν ὀππόθ' ὄλωλεν,
 εἴθ' ὃ γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυσμενέεσσιν, 90
 εἶτε καὶ ἐν πελάγει μετὰ κύμασιν Ἀμφιτρίτης.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπως
 ὀφθαλμοῖσι τεοῖσιν, ἧ ἄλλου μῦθον ἄκουσας
 πλαζόμενον· περὶ γάρ μιν διζυρὸν τέκε μήτηρ. 95
 μηδὲ τί μ' αἰδόμενος μειλίσσειο μηδ' ἐλεάρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὀπωπῆς.
 λίσσομαι, εἴ ποτέ τοί τι πατὴρ ἐμὸς, ἔσθλός Ὀδυσσεὺς,
 ἧ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμψ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 100
 τῶν νῦν μοι μνήσαι, καὶ μοι νημερτὲς ἐνίσπες.

Nestor recounts the sufferings of the Greeks after the fall of Troy.

Τὸν δ' ἡμείβετ' ἔπειτα Γερῆνιος ἱππότα Νέστωρ·
 'ὦ φίλ', ἐπεὶ μ' ἔμνησας οἰζύος, ἣν ἐν ἐκείνῳ
 δῆμψ ἀνέτλημεν μένος ἄσχετοι νῆες Ἀχαιῶν,
 ἡμὲν ὅσα ξὺν νηυσὶν ἐπ' ἡρωειδέα πόντον 105
 πλαζόμενοι κατὰ ληϊῷ, ὅπῃ ἄρξειεν Ἀχιλλεὺς,
 ἦδ' ὅσα καὶ περὶ ἄστῳ μέγα Πριάμοιο ἄνακτος
 μαρνάμεθ'· ἐνθα δ' ἔπειτα κατέκταθεν ὅσοι ἄριστοι.
 ἐνθα μὲν Αἴας κείται Ἀρήιος, ἐνθα δ' Ἀχιλλεὺς,
 ἐνθα δὲ Πάτροκλος, θεόφιν μῆστωρ ἀτάλαντος, 110
 ἐνθα δ' ἐμὸς φίλος υἱὸς, ἅμα κρατερὸς καὶ ἀμύμων,
 Ἀντίλοχος, περὶ μὲν θείῳ ταχὺς ἠδὲ μαχητὴς·
 ἄλλα τε πόλλ' ἐπὶ τοῖς πάθομεν κακὰ· τίς κεν ἐκείνα

πάντα γε μυθήσαιο καταβητῶν ἀνθρώπων ;
 οὐδ' εἰ πεντάετες γε καὶ ἐξάετες παραμίνων 115
 ἐξερéοις ὅσα κέῃθι πάθον κακὰ δίοι Ἀχαιοί·
 πρίν κεν ἀνιθελὶς σὴν πατρίδα γαῖαν ἴκοιο.
 εἰνάετες γάρ σφιν κακὰ ῥάπτομεν ἀμφιέποντες
 παντοίοισι δόλοισι, μόγῃς δ' ἐτέλεσσε Κρονίων.
 ἔνθ' οὐ τίς ποτε μῆτιν ὁμοιωθήμεναι ἄντην 120
 ἤθελ', ἐπεὶ μάλα πολλὸν ἐνίκα δῖος Ὀδυσσεὺς
 παντοίοισι δόλοισι, πατὴρ τεὸς, εἰ ἐτεόν γε
 κείνου ἔκγονός ἐσσι· σέβας μ' ἔχει εἰσορόωντα.
 ἦ τοι γὰρ μῦθοί γε ἑοικότες, οὐδέ κε φαίης
 ἄνδρα νεώτερον ὧδε ἑοικότα μυθήσασθαι. 125
 ἔνθ' ἦ τοι εἶως μὲν ἐγὼ καὶ δῖος Ὀδυσσεὺς
 οὔτε ποτ' εἰν ἀγορῇ δίχ' ἐβάζομεν οὔτ' ἐνὶ βουλῇ,
 ἀλλ' ἓνα θυμὸν ἔχοντε νόφ καὶ ἐπίφρονι βουλῇ
 φραζόμεθ' Ἀργείοισιν ὅπως ὅχ' ἄριστα γένοιτο.
 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρασαμεν αἰπὴν, 130
 βῆμεν δ' ἐν νῆεσσι, θεὸς δ' ἐκέδασσεν Ἀχαιοὺς,
 καὶ τότε δὴ Ζεὺς λυγρὸν ἐνὶ φρεσὶ μῆδετο νόστον
 Ἀργείοις, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι
 πάντες ἔσαν· τῷ σφεων πολέες κακὸν οἶτον ἐπέσπον
 μῆνιος ἐξ ὀλοῆς γλαυκῶπιδος ὀβριμοπάτρης, 135
 ἦ τ' ἔριν Ἀτρεΐδῃσι μετ' ἀμφοτέροισιν ἔθηκε.
 τῷ δὲ καλεσσαμένῳ ἀγορῇν ἐς πάντας Ἀχαιοὺς,
 μᾶν', ἀτὰρ οὐ κατὰ κόσμον, ἐς ἥλιον καταδύντα,
 οἱ δ' ἦλθον οἴνῳ βεβαρηότες νῆες Ἀχαιῶν,
 μῦθον μυθείσθην, τοῦ εἵνεκα λαὸν ἄγειραν. 140
 ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας Ἀχαιοὺς
 νόστον μιμνήσκεισθαι ἐπ' εὐρέα νῶτα θαλάσσης,
 οὐδ' Ἀγαμέμνονι πάμπαν ἐήνδανε· βούλετο γάρ ῥα
 λαὸν ἐρυκακέειν, ῥέξαι θ' ἱερὰς ἐκατόμβας,
 ὥς τὸν Ἀθηναίης δεινὸν χόλον ἐξακέσαιο, 145

νήπιος, οὐδὲ τὸ ἤδη, ὃ οὐ πείσεσθαι ἔμελλεν·
 οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἶεν ἐόντων.
 ὥς τῷ μὲν χαλεποῖσιν ἀμειβομένῳ ἐπέεσσιν
 ἔστασαν· οἱ δ' ἀνόρουσαν ἐν κινήμιδες Ἀχαιοὶ
 ἡχῇ θεσπεσίῃ, δίχα δέ σφισιν ἦνδανε βουλή. 150
 νύκτα μὲν ἀέσαμεν χαλεπὰ φρεσὶν ὀρμαίνοντες
 ἀλλήλοισ· ἐπὶ γὰρ Ζεὺς ἦρτνε πῆμα κακοῖο·
 ἡῶθεν δ' οἱ μὲν νέας ἔλκομεν εἰς ἅλα δῖαν
 κτήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναῖκας.
 ἡμίσεις δ' ἄρα λαοὶ ἐρητύοντο μένοντες 155
 αὖθι παρ' Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν·
 ἡμίσεις δ' ἀναβάντες ἐλαύνομεν· αἱ δὲ μάλ' ὤκα
 ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
 ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ἱρὰ θεοῖσιν,
 οἵκαδ' ἐμένοισ· Ζεὺς δ' οὐ πω μῆδετο νόστον, 160
 σχέτιλις, ὅς ῥ' ἔριν ὥρσε κακὴν ἐπὶ δεύτερον αὐτίς.
 οἱ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
 ἀμφ' Ὀδυσῆα ἀνακτα δαΐφρονα, ποικιλομήτην,
 αὐτίς ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι ἦρα φέροντες·
 αὐτὰρ ἐγὼ σὺν νηυσὶν ἀολλέσιν, αἱ μοι ἔποντο, 165
 φεῦγον, ἐπεὶ γίνυωσκον ὃ δὴ κακὰ μῆδετο δαίμων.
 φεῦγε δὲ Τυδέος υἱὸς Ἀρήιος, ὥρσε δ' ἑταίρους.
 ὀψὲ δὲ δὴ μετὰ νῶϊ κίε ξανθὸς Μενέλαος,
 ἐν Λέσβῳ δ' ἔκειχεν δολιχὸν πλόον ὀρμαίνοντας,
 ἡ καθυπέρθε Χίοιο νεοίμεθα παιπαλοέσσης, 170
 νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες,
 ἡ ὑπένερθε Χίοιο, παρ' ἡνεμόεντα Μίμαντα.
 ἡτέομεν δὲ θεὸν φῆναι τέρας· αὐτὰρ ὃ γ' ἡμῖν
 δεῖξε, καὶ ἡνώγει πέλαγος μέσον εἰς Εὐβοίαν
 τέμνειν, ὅφρα τάχιστα ὑπὲκ κακότητα φύγοιμεν. 175
 ὥρτο δ' ἐπὶ λιγυρὸς οὖρος ἀήμεναι· αἱ δὲ μάλ' ὤκα
 ἰχθυόεντα κέλευθα διεδραμον, ἐς δὲ Γεραιστὸν

ἐννύχαια κατὰγοντο· Ποσειδάωνι δὲ ταύρων
 πολλὰ ἐπὶ μῆρ' ἔθεμεν, πέλαγος μέγα μετρήσαντες·
 τέτρατον ἡμᾶρ ἔην, ὅτ' ἐν Ἀργεῖ νῆας εἰσας 180
 Τυδείδῳ ἔταροι Διομήδεος ἵπποδάμοιο
 ἴστασαν· αὐτὰρ ἐγὼ γε Πύλουνδ' ἔχον, οὐδέ ποτ' ἔσβη
 οὔρος, ἐπειδὴ πρῶτα θεὸς προέηκεν ἀῆναι.
 ὥς ἦλθον, φίλε τέκνον, ἀπευθὴς, οὐδέ τι οἶδα
 κείνων, οἳ τ' ἐσάωθεν Ἀχαιῶν οἳ τ' ἀπόλοντο. 185
 ὅσσα δ' ἐνὶ μεγάροισι καθήμενος ἡμετέροισι
 πεύθομαι, ἢ θέμις ἐστὶ, δαίσεαι, οὐδέ σε κεύσω.
 εὖ μὲν Μυρμιδόνας φάσ' ἔλθέμεν ἐγχεσιμῶρους,
 οὓς ἄγ' Ἀχιλλῆος μεγαθύμου φαλιδίμος υἱός,
 εὖ δὲ Φιλοκτήτην, Ποιάντιον ἀγλαὸν νιόν. 190
 πάντας δ' Ἴδομενεὺς Κρήτην εἰσήγαγ' ἑταίρους,
 οἳ φύγον ἐκ πολέμου, πόντος δέ οἱ οὐ τιν' ἀπήνυρα.
 Ἀτρεΐδην δὲ καὶ αὐτοὶ ἀκούετε νόσφιν ἔοντες,
 ὥς τ' ἦλθ' ὥς τ' Αἴγισθος ἐμήσατο λυγρὸν ὄλεθρον.
 ἀλλ' ἢ τοι κείνος μὲν ἐπισμυγεῶς ἀπέτισεν, 195
 ὥς ἀγαθὸν καὶ παῖδα καταφθιμένοιο λιπέσθαι
 ἀνδρὸς, ἐπεὶ καὶ κείνος ἐτίσατο πατροφονίᾳ,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 [καὶ σὺ, φίλος, μάλα γάρ σ' ὀρώω καλὸν τε μέγαν τε,
 ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπῃ.] 200

Telemachus despairs of the state of affairs in his home.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα·
 'ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
 καὶ λίην κείνος μὲν ἐτίσατο, καὶ οἳ Ἀχαιοὶ
 οἴσουσι κλέος εὐρὺ καὶ ἐσσομένοισι πυθέσθαι.
 αἱ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν, 205
 τίσασθαι μνηστήρας ὑπερβασίης ἀλεγεινῆς,
 οἳ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανώονται.

ἀλλ' οὐ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὄλβον,
πατρί τ' ἐμῷ καὶ ἐμοί· νῦν δὲ χρὴ τετλάμεν ἔμπησ'.

Τὸν δ' ἡμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ 210
 'ὦ φίλ', ἐπειδὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες,
 φασὶ μνηστῆρας σῆς μητέρος εἴνεκα πολλοὺς
 ἐν μεγάροις, ἀέκητι σέθεν, κακὰ μηχανάασθαι.
 εἰπέ μοι ἡδὲ ἐκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ
 ἐχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι θεοῦ ὀμφῇ. 215
 τίς δ' οἶδ' εἴ κέ ποτέ σφι βίβας ἀποτίσεται ἑλθὼν,
 ἢ ὃ γε μῦνος ἐὼν, ἢ καὶ σύμπαντες Ἀχαιοί;
 εἰ γάρ σ' ὥς ἐθέλοι φιλέειν γλαυκῶπις Ἀθήνη
 ὥς τότε Ὀδυσσεύς περικῆδeto κυδαλίμοιο
 δῆμψ' ἐνὶ Τρώων, ὅθι πάσχομεν ἄλγε' Ἀχαιοί — 220
 οὐ γάρ πω ἴδον ὧδέ θεοὺς ἀναφανδὰ φιλεῦντας
 ὥς κείνψ ἀναφανδὰ παρίστατο Παλλὰς Ἀθήνη —
 εἴ σ' οὕτως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ,
 τῷ κέν τις κείνων γε καὶ ἐκλεάθοιτο γάμοιο.'

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα· 225
 'ὦ γέρον, οὐ πω τοῦτο ἔπος τελέεσθαι οἶω·
 λίην γὰρ μέγα εἶπες· ἄγῃ μ' ἔχει. οὐκ ἂν ἐμοί γε
 ἐλπομένψ τὰ γένοιτ', οὐδ' εἰ θεοὶ ὥς ἐθέλοιεν.'

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 'Τηλέμαχε, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων. 230
 ρεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαῶσαι.
 βουλοίμην δ' ἂν ἐγώ γε καὶ ἄλγεα πολλὰ μογήσας
 οἴκαδ' εἴ ἐλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι,
 ἢ ἐλθὼν ἀπολέσθαι ἐφέστιος, ὥς Ἀγαμέμνων
 ὤλεθ' ὑπ' Αἰγίσθοιο δόλῳ καὶ ἧς ἀλόχοιο. 235
 ἀλλ' ἢ τοι θάνατον μὲν ὁμοῖον οὐδὲ θεοὶ περ
 καὶ φίλῳ ἀνδρὶ δύνανται ἀλαλκέμεν, ὅππότε κεν δῇ
 μοῖρ' ὀλοή καθέλησι ταυηλεγέος θανάτοιο.'

Nestor describes the murder of Agamemnon.

Τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῶδα·
 'Μέντορ, μηκέτι ταῦτα λεγόμεθα κηδόμενοι περ· 240
 κείνῳ δ' οὐκέτι νόστος ἐτήτυμος, ἀλλὰ οἱ ἦδη
 φράσσαντ' ἀθάνατοι θάνατον καὶ Κῆρα μέλαιναν.
 νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι καὶ ἐρέσθαι
 Νέστορ', ἐπεὶ περίοιδε δίκας ἦδ' ἔφρονιν ἄλλων·
 τρὶς γὰρ δὴ μὲν φασιν ἀνάζασθαι γένε' ἀνδρῶν, 245
 ὥς τε μοι ἀθάνατος ἰνδάλλεται εἰσοράσθαι.
 ὦ Νέστορ Νηληιάδῃ, σὺ δ' ἀληθὲς ἐνίσπες·
 πῶς ἔθαν' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων;
 ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μῆσατ' ὀλέθρου
 Αἰγισθος δολόμητις, ἐπεὶ κτάνε πολλὸν ἀρείῳ; 250
 ἦ οὐκ Ἄργεος ἦεν Ἀχαικοῦ, ἀλλὰ πῃ ἄλλῃ
 πλάσσετ' ἐπ' ἀνθρώπους, ὃ δὲ θαρσύνσας κατέπεφνε;'

Τὸν δ' ἡμίμβετ' ἔπειτα Γερῆνιος ἱππότης Νέστωρ·
 'τοιγὰρ ἐγὼ τοι, τέκνον, ἀληθέα πάντ' ἀγορεύσω.
 ἦ τοι μὲν τάδε καὶ τὸς οἶεαι, ὥς κεν ἐτύχθη, 255
 εἰ ζώντ' Αἰγισθον ἐνὶ μεγάροισιν ἔτετμεν
 Ἀτρεΐδης Τροίηνθεν ἰὼν, ξανθὸς Μενέλαος·
 τῷ κέ οἱ οὐδὲ θανόντι χυτὴν ἐπὶ γαίαν ἔχευαν,
 ἀλλ' ἄρα τὸν γε κύνες τε καὶ οἰωνοὶ κατέδαψαν
 κείμενον ἐν πεδίῳ ἐκὰς Ἄργεος, οὐδέ κέ τίς μιν 260
 κλαῦσεν Ἀχαιῶδων· μάλα γὰρ μέγα μῆσατο ἔργον.
 ἡμεῖς μὲν γὰρ κείθι πολέας τελέοντες ἀέθλους
 ἡμεῖθ'· ὃ δ' εὐκῆλος μυχῶ Ἄργεος ἱπποβότοιο
 πόλλ' Ἀγαμεμνονέην ἄλοχον θέλγεσκ' ἐπέεσσιν.
 ἦ δ' ἦ τοι τὸ πρὶν μὲν ἀναίνετο ἔργον αἰεὶ κῆς, 265
 δῖα Κλυταίμνηστρῃ· φρεσὶ γὰρ κέχρητ' ἀγαθῇσι.
 παρ δ' ἄρ' ἔην καὶ αἰδοῦς ἀνὴρ, ᾧ πόλλ' ἐπέτελλεν
 Ἀτρεΐδης Τροίηνδε κίων εἵρυσθαι ἄκοιτιν.
 ἀλλ' ὅτε δὴ μιν μοῖρα θεῶν ἐπέδησε δαμῆναι,

δὴ τότε τὸν μὲν αἰοιδὸν ἄγων ἐς νῆσον ἐρήμην 270
 κάλλιπεν οἰωνοῖσιν ἔλωρ καὶ κύρμα γενέσθαι,
 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν ὕνδε δόμοιυδε.
 πολλὰ δὲ μηρί' ἔκκε θεῶν ἱεροῖς ἐπὶ βωμοῖς,
 πολλὰ δ' ἀγάλματ' ἀνῆψεν, ὑφάσματά τε χρυσόν τε,
 ἐκτελέσας μέγα ἔργον, ὃ οὐ ποτε ἔλπετο θυμῷ. 275
 ἡμεῖς μὲν γὰρ ἅμα πλέομεν Τροίηθεν ἰόντες,
 Ἄτρεϊδης καὶ ἐγὼ, φίλα εἰδότες ἀλλήλοισιν·
 ἄλλ' ὅτε Σούνιον ἱρὸν ἀφικόμεθ', ἄκρον Ἀθηνῶν,
 ἔνθα κυβερνήτην Μενελάου Φοῖβος Ἀπόλλων
 οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνε, 280
 πηδάλιον μετὰ χερσὶ θεούσης νηὸς ἔχοντα,
 Φρόντιν Ὀνητορῖδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων
 νῆα κυβερνῆσαι, ὅποτε σπερχοίεν ἄελλαι.
 ὥς ὁ μὲν ἔνθα κατέσχετ', ἐπειγόμενός περ ὁδοῖο,
 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. 285
 ἄλλ' ὅτε δὴ καὶ κείνος, ἰὼν ἐπὶ οἶνοπα πόντον
 ἐν νηυσὶ γλαφυρῇσι, Μαλειάων ὄρος αἰπὺ
 ἵξε θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Ζεὺς
 ἐφράσατο, λιγέων δ' ἀνέμων ἐπ' ἀντμένα χεῦε
 κύματά τε τροφόμεντα πελώρια, ἴσα ὄρεσσιν. 290
 ἔνθα διατμήξας τὰς μὲν Κρήτῃ ἐπέλασσειν,
 ἦχι Κύδωνες ἔναιον Ἰαρδάνου ἀμφὶ ῥέεθρα.
 ἔστι δέ τις λισσὴ αἰπειά τε εἰς ἅλα πέτρῃ
 ἐσχατιῇ Γόρτυνος, ἐν ἡεροειδέϊ πόντῳ,
 ἔνθα Νότος μέγα κύμα ποτὶ σκαιὸν ῥίον ὠθεῖ, 295
 ἐς Φαιστόν, μικρὸς δὲ λίθος μέγα κύμ' ἀποέργει.
 αἱ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῇ δ' ἦλυξαν ὄλεθρον
 ἄνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν ἔαξαν
 κύματ'· ἀτὰρ τὰς πέντε νέας κυανοπρωρεῖους
 Αἰγυπτιῷ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ. 300
 ὥς ὁ μὲν ἔνθα πολλὸν βίβλον καὶ χρυσὸν ἀγέρωρ

ἡλᾶτο ξὺν νηυσὶ κατ' ἄλλοθρόους ἀνθρώπους
 τόφρα δὲ ταῦτ' Αἴγισθος ἐμήσατο οἴκοθι λυγρὰ
 ἐπτάετες δ' ἦνασσε πολυχρύσοιο Μυκῆνης
 κτείνας Ἀτρεΐδην, δέδμητο δὲ λαὸς ὑπ' αὐτῷ. 305
 τῷ δέ οἱ ὀγδοάτῳ κακὸν ἦλυθε δῖος Ὀρέστης
 ἄψ' ἀπ' Ἀθηναίων, κατὰ δ' ἔκτανε πατροφονῆα,
 Αἴγισθον δολόμητιν, ὃ οἱ πατέρα κλυτὸν ἔκτα.
 ἦ τοι τὸν κτείνας δαίνυ τάφον Ἀργείοισι
 μητρός τε στυγερῆς καὶ ἀνάλκιδος Αἰγίσθοιο· 310
 αὐτῆμαρ δέ οἱ ἦλθε βοῆν ἀγαθὸς Μενέλαος,
 πολλὰ κτήματ' ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν.

He bids Telemachus to visit Menelaus.

καὶ σὺν, φίλος, μὴ δηθὰ δόμων ἀπο τῆλ' ἀλάλησο,
 κτήματά τε προλιπὼν ἄνδρας τ' ἐν σοῖσι δόμοισιν
 οὔτω ὑπερφιάλους, μή τοι κατὰ πάντα φάγωσι 315
 κτήματα δασσάμενοι, σὺ δὲ τηυσίην ὁδὸν ἔλθῃς.
 ἀλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα
 ἐλθεῖν· κείως γὰρ νέον ἄλλοθεν εἰλήλουθεν,
 ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ
 ἐλθέμεν, ὅν τινα πρῶτον ἀποσφῆλωσιν ἄελλαι 320
 ἐς πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ
 αὐτότετες οἰχνεῦσιν, ἐπεὶ μέγα τε δεινόν τε.
 ἀλλ' ἴθι νῦν σὺν νηὶ τε σῇ καὶ σοῖς ἐτάροισιν·
 εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι,
 παρ δέ τοι νῆες ἐμοὶ, οἳ τοι πομπῆς ἔσονται 325
 ἐς Λακεδαιμόνα διᾶν, ὅθι ξανθὸς Μενέλαος.
 λίσσεσθαι δέ μιν αὐτὸς, ἵνα νημερτὲς ἐνίσπῃ.
 ψεύδους δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος ἐστίν.
 ὦς ἔφατ', ἥελιος δ' ἄρ' ἔδυν καὶ ἐπὶ κνέφας ἦλθε.
 τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις Ἀθήνη· 330

Athena proposes that they should now take their leave.

‘Ω γέρον, ἦ τοι ταῦτα κατὰ μοῖραν κατέλεξας·
 ἀλλ’ ἄγε τάμνετε μὲν γλώσσας, κεράσθε δὲ οἶνον,
 ὄφρα Ποσειδάωνι καὶ ἄλλοις ἀθανάτοισι
 σπείσαντες κοῖτοιο μεδώμεθα· τοῖο γὰρ ὦρη.
 ἦδη γὰρ φάος οἴχεθ’ ὑπὸ ζόφον, οὐδὲ ἔοικε 335
 δηθὰ θεῶν ἐν δαιτὶ θαασσέμεν, ἀλλὰ νέεσθαι.’

Ἡ ῥα Διὸς θυγάτηρ, τοὶ δ’ ἔκλυον αὐδοσάσης.
 τοῖσι δὲ κήρυκες μὲν ὕδωρ ἐπὶ χεῖρας ἔχευαν,
 κοῦροι δὲ κρητῆρας ἐπεστέψαντο ποτοῖο,
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσι· 340
 γλώσσας δ’ ἐν πυρὶ βάλλον, ἀνιστάμενοι δ’ ἐπέλειβον.
 αὐτὰρ ἐπεὶ σπείσαν τ’ ἐπίον θ’ ὅσον ἤθελε θυμὸς,
 δὴ τότε Ἀθηναίη καὶ Τηλέμαχος θεοειδῆς
 ἄμφω ἰέσθην κοίλην ἐπὶ νῆα νέεσθαι.
 Νέστωρ δ’ αὖ κατέρυκε καθαπτόμενος ἐπέεσσι· 345

Nestor would fain keep them: so Telemachus remains.

‘Ζεὺς τό γ’ ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὡς ὑμεῖς παρ’ ἐμεῖο θοὴν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἡ παρὰ πάμπαν ἀνείμονος ἠὲ πενιχροῦ,
 ᾧ οὐ τι χλαῖναι καὶ ῥήγεα πόλλ’ ἐνὶ οἴκῳ,
 οὔτ’ αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν. 350
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὐ θην δὴ τοῦδ’ ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ’ ἱκρίοφιν καταλέξεται, ὄφρ’ ἂν ἐγὼ γε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξεινίζειν, ὅς τίς κ’ ἐμὰ δώμαθ’ ἵκηται.’ 355

Τὸν δ’ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
 ‘εὐ δὴ ταῦτά γ’ ἔφησθα, γέρον φίλε· σοὶ δὲ ἔοικε
 Τηλέμαχον πείθεσθαι, ἐπεὶ πολὺν κάλλιον οὕτως.
 ἀλλ’ οὗτος μὲν νῦν σοὶ ἅμ’ ἔψεται, ὄφρα κεν εὐδῇ

σοῖσιν ἐνὶ μεγάροισιν· ἐγὼ δ' ἐπὶ νῆα μέλαιναν 360
 εἴμ', ἵνα θαρσύνω θ' ἐτάρους εἶπω τε ἕκαστα.
 οἷος γὰρ μετὰ τοῖσι γεραίτερος εὐχομαι εἶναι·
 οἱ δ' ἄλλοι φιλότῃτι νεώτεροι ἄνδρες ἔπονται,
 πάντες ὀμηλικήν μεγαθύμου Τηλεμάχιοιο.
 ἔνθα κε λεξαίμην κούλῃ παρὰ νηὶ μελαίνῃ 365
 νῦν· ἀτὰρ ἡῶθεν μετὰ Καύκωνας μεγαθύμους
 εἴμ', ἔνθα χρεῖός μοι ὀφέλλεται, οὗ τι νέον γε,
 οὐδ' ὀλίγον· σὺ δὲ τοῦτον, ἐπεὶ τεδν ἵκετο δῶμα,
 πέμψον σὺν δῖφρῳ τε καὶ νίει· δὸς δέ οἱ ἵππους,
 οἷ τοι ἐλαφρότατοι θείειν καὶ κάρτος ἄριστοι.' 370

Athena vanishes ; Nestor vows her an offering.

ἌΩς ἄρα φωνήσας' ἀπέβη γλαυκῶπις Ἀθήνη
 φήνῃ εἰδομένη· θάμβος δ' ἔλε πάντας ἰδόντας,
 θαύμαζεν δ' ὁ γεραιὸς, ὅπως ἴδεν ὀφθαλμοῖσι·
 Τηλεμάχου δ' ἔλε χεῖρα, ἔπος τ' ἔφατ' ἕκ τ' ὀνόμαζεν·
 'Ω φίλος, οὗ σε ξολπα κακὸν καὶ ἀναλκιν ἔσσεσθαι,
 εἰ δὴ τοι νέφ' ὦδε θεοὶ πομπήες ἔπονται. 376
 οὐ μὲν γάρ τις ὁδ' ἄλλος Ὀλύμπια δώματ' ἐχόντων,
 ἀλλὰ Διὸς θυγάτηρ, κυδίστη τριτογένεια,
 ἥ τοι καὶ πατέρ' ἐσθλὸν ἐν Ἀργείοισιν ἐτίμα.
 ἀλλὰ, ἄνασσ', Ἰηθι, δίδωθι δέ μοι κλέος ἐσθλὸν, 380
 αὐτῷ καὶ παῖδεσσι καὶ αἰδοίῃ παρακοίτι·
 σοὶ δ' αὖ ἐγὼ ῥέξω βοῦν ἦνιν εὐρυμέτωπον,
 ἀδμήτην, ἣν οὗ πω ὑπὸ ζυγὸν ἦγαγεν ἀνὴρ·
 τήν τοι ἐγὼ ῥέξω χρυσὸν κέρασιν περιχεύας.'
 ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
 τοῖσιν δ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ, 386
 νιάσι καὶ γαμβροῖσιν, ἐὰ πρὸς δώματα καλά.
 ἀλλ' ὅτε δώμαθ' ἵκοντο ἀγακλυτὰ τοῖο ἀνακτος,
 ἐξείης ἔζοντο κατὰ κλισμούς τε θρόνους τε,

τοῖς δ' ὁ γέρων ἐλθοῦσιν ἀνὰ κρητῆρα κέρασσευ 390
οἶνον ἡδυπότοιο, τὸν ἐνδεκάτῳ ἐνιαυτῷ
ῶϊξεν ταμίη καὶ ἀπὸ κρήδεμνον ἔλυσε·
τοῦ δ' γέρων κρητῆρα κεράσσατο, πολλὰ δ' Ἀθήνη
εὖχετ' ἀποσπένδων, κούρη Διὸς αἰγιόχοιο·

Αὐτὰρ ἐπεὶ σπείσαν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς, 395
οἱ μὲν κακκείμεντες ἔβαν οἰκόνδε ἕκαστος,
τὸν δ' αὐτοῦ κόλμησε Γερήνιος ἱππότης Νέστωρ,
Τηλέμαχον, φίλον υἱὸν Ὀδυσσῆος θελοῖο,
τρητοῖς ἐν λεχέεσσιν, ὑπ' αἰθούσῃ ἐριδούπῳ,
πᾶρ δ' ἄρ' ἐνμμελίην Πεισίστρατον, ὄρχαμον ἀνδρῶν, 400
ὅς οἱ ἔτ' ἡίδεος παῖδων ἦν ἐν μεγάροισιν.
αὐτὸς δ' αὖτε καθεῦδε μυχῷ δόμου ὑψηλοῖο,
τῷ δ' ἄλοχος δέσποινά λεχος πόρσυνε καὶ εὐνήν.

Next morning the offering is made.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
ῶρνυτ' ἄρ' ἐξ εὐνῇφι Γερήνιος ἱππότης Νέστωρ, 405
ἐκ δ' ἐλθὼν κατ' ἄρ' ἔζετ' ἐπὶ ξεστοῖσι λίθοισιν,
οἳ οἱ ἔσαν προσπάροιθε θυράων ὑψηλάων
λευκοί, ἀποστίλβοντες ἀλείφατος· οἷς ἐπὶ μὲν πρὶν
Νηλεὺς ἴζεσκεν, θεόφιν μῆστωρ ἀτάλαντος·
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀῦδόσδε βεβήκει, 410
Νέστωρ αὖ τότ' ἐφίξε Γερήνιος, οὔρος Ἀχαιῶν,
σκήπτρον ἔχων. περὶ δ' υἷες ἀολλέες ἡγερέθοντο
ἐκ θαλάμων ἐλθόντες, Ἐχέφρων τε Στρατίος τε
Περσεύς τ' Ἀρηγός τε καὶ ἀντίθεος Θρασυμήδης.
τοῖσι δ' ἔπειθ' ἔκτος Πεισίστρατος ἦλυνθεν ἥρως, 415
πᾶρ δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν ἄγοντες.
τοῖσι δὲ μύθων ἦρχε Γερήνιος ἱππότης Νέστωρ·

Ῥεῖα καὶ τέκνα φίλα, κρηήνατ' ἐέλδωρ,
ὄφρ' ἢ τοι πρῶτιστα θεῶν ἰλάσσομαι Ἀθήνην,

ἥ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. 420
 ἀλλ' ἄγ' ὁ μὲν πεδίουδ' ἐπὶ βοῦν ἴτω, ὄφρα τάχιστα
 ἔλθῃσιν, ἐλάσῃ δὲ βοῶν ἐπιβουκόλος ἀνὴρ·
 εἰς δ' ἐπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν
 πάντας ἰὼν ἐτάρους ἀγέτω, λιπέτω δὲ δὺ' οἴους·
 εἰς δ' αὖ χρυσοχόον Λαέρκεια δεῦρο κελέσθω 425
 ἔλθεῖν, ὄφρα βοὸς χρυσὸν κέρασιν περιχεύῃ.
 οἱ δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἵπατε δ' εἰσω
 δμῳῇσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
 ἕδρας τε ξύλα τ' ἀμφὶ καὶ ἀγλαὸν οἰσέμεν ὕδωρ.'

ᾠς ἔφαθ', οἱ δ' ἄρα πάντες ἐποίπνουν. ἦλθε μὲν ἄρ
 βοῦς 430

ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἑίσῃς
 Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
 ὄπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης,
 ἄκμονά τε σφῦράν τ' εὐπολήτόν τε πυράγρην,
 οἷσιν τε χρυσὸν εἰργάζετο· ἦλθε δ' Ἀθήνη 435
 ἱρῶν ἀντιόωσα. γέρων δ' ἱππηλάτα Νέστωρ
 χρυσὸν ἔδωχ'· ὁ δ' ἔπειτα βοὸς κέρασιν περίχευεν
 ἀσκήσας, ἵν' ἄγαλμα θεᾷ κεχάροιτο ἰδοῦσα.
 βοῦν δ' ἀγέτην κερῶν Στρατίος καὶ διὸς Ἐχέφρων.
 χέρνιβά δέ σφ' Ἀρητος ἐν ἀνθεμόεντι λέβητι 440
 ἦλυθεν ἐκ θαλάμοιο φέρων, ἐτέρῃ δ' ἔχεν οὐλὰς
 ἐν κανέφ'· πέλεκυν δὲ μενεπτόλεμος Θρασυμήδης
 ὀξύν ἔχων ἐν χειρὶ παρίστατο, βοῦν ἐπικόψων.
 Περσεὺς δ' ἀμνίον εἶχε· γέρων δ' ἱππηλάτα Νέστωρ
 χέρνιβά τ' οὐλοχύτας τε κατήρχετο, πολλὰ δ' Ἀθήνη 445
 εὔχετ' ἀπαρχόμενος, κεφαλῆς τρίχας ἐν πυρὶ βάλλων.

Αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,
 αὐτίκα Νέστορος υἱός, ὑπέρθυμος Θρασυμήδης,
 ἦλασεν ἄγχι στάς· πέλεκυς δ' ἀπέκοψε τένοντας
 αὐχενίους, λῦσεν δὲ βοὸς μένος· αἱ δ' ὀλόλυνξαν 450

θυγατέρες τε νυοί τε καὶ αἰδοίη παράκοιτις
 Νέστορος, Εὐρυδίκη, πρέσβα Κλυμένοιο θυγατρῶν.
 οἱ μὲν ἔπειτ' ἀνελόντες ἀπὸ χθοῖος εὐρυοδείης
 ἔσχον· ἀτὰρ σφάζειν Πεισίστρατος, ὄρχαμος ἀνδρῶν.
 τῆς δ' ἐπεὶ ἐκ μέλαιν αἷμα ῥύη, λίπε δ' ὅστέα θυμὸς, 455
 αἰψ' ἄρα μιν διέχευαν, ἄφαρ δ' ἐκ μηρία τάμονον
 πάντα κατὰ μοῖραν, κατὰ τε κνίσῃ ἐκάλυνσαν
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 καίε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν. 460
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν,
 ὥπτων δ' ἀκροπόρους ὀβελούς ἐν χερσίν ἔχοντες.

Τόφρα δὲ Τηλέμαχον λοῦσεν καλὴ Πολυκάστη,
 Νέστορος ὀπλοτάτη θυγάτηρ Νηληιάδαο. 465
 αὐτὰρ ἐπεὶ λοῦσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἄμφι δέ μιν φᾶρος καλὸν βάλεν ἠδὲ χιτῶνα,
 ἔκ ρ' ἀσαμίνθου βῆ δέμας ἀθανάτοισιν ὁμοῖος·
 παρ δ' ὃ γε Νέστορ' ἰὼν κατ' ἄρ' ἔξετο, ποιμένι λαῶν.

Οἱ δ' ἐπεὶ ὥπτησαν κρέ' ὑπέρτερα καὶ ἐρύσαντο, 470
 δαίνυνθ' ἐζόμενοι· ἐπὶ δ' ἀνέρες ἐσθλοὶ ὄροντο
 οἶνον οἶνοχοεῦντες ἐνὶ χρυσέοις δεπάεσσιν.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρου ἐντο,
 τοῖσι δὲ μύθων ἦρχε Γερῆνιος ἱππότης Νέστωρ·

Telemachus and Peisistratus set out for Sparta.

‘Παῖδες ἐμοί, ἄγε, Τηλεμάχῳ καλλίτριχας ἵππους 475
 ζεύξαθ' ὑφ' ἄρματ' ἄγοντες, ἵνα πρήσσησιν ὁδοῖο.’

‘Ὡς ἔφαθ', οἱ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδ' ἐπίθοντο,
 καρπαλίμως δ' ἔξευξαν ὑφ' ἄρμασιν ὠκέας ἵππους.
 ἐν δὲ γυνὴ ταμὴν σῖτον καὶ οἶνον ἔθηκεν
 ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες. 480

ἄν δ' ἄρα Τηλέμαχος περικαλλέα βήσето δίφρον·
 πᾶρ δ' ἄρα Νεστορίδης Πεισίστρατος, ὄρχαμος ἀνδρῶν,
 ἐς δίφρον τ' ἀνέβαινε καὶ ἡνία λάζετο χερσὶ,
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην
 ἐς πεδῖον, λιπέτην δὲ Πύλον αἰπὺν πολλέσθρον. 485
 οἱ δὲ πανημέριοι σείον ζυγὸν ἀμφὶς ἔχοντες.

Δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί·
 ἐς Φηρὰς δ' ἵκοντο Διοκλῆος ποτὶ δῶμα,
 υἱέος Ὀρσιλόχοιο, τὸν Ἀλφειὸς τέκε παῖδα.
 ἔνθα δὲ νύκτ' ἄεσαν, ὃ δὲ τοῖς πᾶρ ξείνια θῆκεν. 490

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ἵππους τ' ἐξεύγνυντ' ἀνά θ' ἄρματα ποικίλ' ἔβαινον·
 [ἐκ δ' ἔλασαν προθύροιο καὶ αἰθούσης ἐριδούπον·]
 μάστιξεν δ' ἐλάαν, τῷ δ' οὐκ ἀέκοντε πετέσθην.
 ἴξον δ' ἐς πεδῖον πυρηφόρον, ἔνθα δ' ἔπειτα 495
 ἦγον ὁδόν· τοῖον γὰρ ὑπέκφερον ὠκέες ἵπποι.
 δύσετό τ' ἥελιος σκιάωντό τε πᾶσαι ἀγυαί.

ΟΔΥΣΣΕΙΑΣ Δ.

Τὰ ἐν Λακεδαίμονι.

Telemachus and his friend are welcomed by Menelaus.

Οἱ δ' ἴξον κοίλῃν Λακεδαίμονα κητώεσσαν,
 πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο.
 τὸν δ' εὖρον δαινύντα γάμον πολλοῖσιν ἔτησιν
 υἱέος ἠδὲ θυγατρὸς ἀμύμονος ᾧ ἐνὶ οἴκῳ.
 τὴν μὲν Ἀχιλλῆος ῥηξήνορος υἱέϊ πέμπεν·
 ἐν Τροίῃ γὰρ πρῶτον ὑπέσχετο καὶ κατένευσε
 δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
 τὴν ἄρ' ὅ γ' ἐνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι
 Μυρμιδόνων προτὶ ἄστν περικλυτὸν, οἷσιν ἄνασσεν.
 υἱέϊ δὲ Σπάρτῃθεν Ἀλέκτορος ἦγετο κούρην,
 ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
 ἐκ δούλης· Ἐλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
 ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο παῖδ' ἐρατεινὴν,
 Ἑρμιόνην, ἣ εἶδος ἔχε χρυσέης Ἀφροδίτης.
 ὦς οἱ μὲν δαίνυντο καθ' ὑψερεφές μέγα δῶμα
 γέλτορες ἠδὲ ἔται Μενελάου κυδαλίμοιο,
 τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος Δοιδῶς
 φορμίζων· Δοιδῶ δὲ κυβιστητῆρε κατ' αὐτοὺς
 μολπῆς ἐξάρχοντος ἐδίωκον κατὰ μέσσους.
 Τῷ δ' αὖτ' ἐν προθύροισι δόμων αὐτῷ τε καὶ ἵππῳ,
 Τηλέμαχος θ' ἥρως καὶ Νέστορος ἀγλαὸς υἱός,

στήσαν· ὁ δὲ προμολὼν ἴδετο κρείων Ἑτεωνεύς,
 ὀτρηνὸς θεράπων Μενελάου κυδαλίμοιο,
 βῆ δ' ἵμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν,
 ἀγχού δ' ἰστάμενος ἔπεα πτερόεντα προσηύδα· 25
 'Ξείνω δὴ τινε τώδε, διοτρεφὲς ὦ Μενέλαε,
 ἄνδρε δύω, γενεῇ δὲ Διὸς μέγαλοιο ἔικτον.
 ἀλλ' εἴπ' ἡ σφῶιν καταλύσομεν ὠκέας ἵππους,
 ἢ ἄλλον πέμπωμεν ἱκανέμεν, ὅς κε φιλήσῃ.'
 Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος· 30
 'οὐ μὲν νήπιος ἦσθα, Βοηθοῖδῃ Ἑτεωνεύ,
 τὸ πρῖν· ἀτὰρ μὲν νῦν γε πάις ὥς νήπια βάξεις.
 ἦ μὲν δὴ νῶϊ ξεινήμια πολλὰ φαγόντε
 ἄλλων ἀνθρώπων δεῦρ' ἰκόμεθ', αἳ κέ ποθι Ζεὺς 35
 ἐξοπίσω περ παύσῃ οἰζύος. ἀλλὰ λύ' ἵππους
 ξείνων, ἔς δ' αὐτοὺς προτέρω ἄγε θοινηθήναι.'
 ὣς φάθ', ὁ δὲ μέγαροιο διέσσυτο, κέκλετο δ' ἄλλους
 ὀτρηνοὺς θεράποντας ἅμα σπένεσθαι ἐοῖ αὐτῷ.
 οἱ δ' ἵππους μὲν λῦσαν ὑπὸ ζυγοῦ ἰδρώοντας,
 καὶ τοὺς μὲν κατέδησαν ἐφ' ἵππεισιν κᾶπησι, 40
 παρ δ' ἔβαλον ζειᾶς, ἀνὰ δὲ κρί λευκὸν ἔμιξαν,
 ἄρματα δ' ἔκλιναν πρὸς ἐνώπια παμφανόωντα,
 αὐτοὺς δ' εἰσῆγον θεῖον δόμον· οἱ δὲ ἰδόντες
 θαύμαζον κατὰ δῶμα διοτρεφέος βασιλῆος.
 ὥς τε γὰρ ἡέλου αἶγλη πέλεν ἡὲ σελήνης 45
 δῶμα καθ' ὑψερεφὲς Μενελάου κυδαλίμοιο.
 αὐτὰρ ἐπεὶ τάρπησαν ὀρώμειοι ὀφθαλμοῖσιν,
 ἔς ῥ' ἄσπαμίνθους βάντες ἐυξέστας λούσαντο.
 τοὺς δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δ' ἄρα χλαῖνας οὔλας βάλον ἡδὲ χιτῶνας, 50
 ἔς ῥα θρόνους ἕζοντο παρ' Ἀτρεΐδῃ Μενέλαον.
 χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,

νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σίτον δ' αἰδοίῃ ταμὴν παρέθηκε φέρουσα, 55
 εἶδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων.
 [δαιτὸς δὲ κρειῶν πίνακας παρέθηκεν αἶρας
 παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.]
 τῷ καὶ δεικνύμενος προσέφη ξανθὸς Μενέλαος·
 'Σίτου θ' ἄπτεσθον καὶ χαίρετον. αὐτὰρ ἔπειτα 60
 δείπνου πασσαμένῳ εἰρησόμεθ' οἷ τινές ἐστον
 ἀνδρῶν· οὐ γὰρ σφῶν γε γένος ἀπόλωλε τοκῆων,
 ἀλλ' ἀνδρῶν γένος ἐστὲ διοτρεφέων βασιλῆων
 σκηπτούχων, ἐπεὶ οὐ κε κακοὶ τοιούσδε τέκονεν·
 *Ὡς φάτο, καὶ σφιν νῶτα βοὸς παρὰ πίονα θήκεν 65
 ὅπτ' ἐν χερσὶν ἔλῶν, τὰ ρά οἱ γέρα πάρθεσαν αὐτῷ.
 οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 δὴ τότε Τηλέμαχος προσεφώνεε Νέστορος υἱόν,
 ἄγχι σχῶν κεφαλὴν, ἵνα μὴ πευθοῖαθ' οἱ ἄλλοι· 70

Telemachus admires the beauties of the palace.

'Φράζεο, Νεστορίδῃ, τῷ ἐμῷ κεχαρισμένῳ θυμῷ,
 χαλκοῦ τε στεροπὴν καὶ δῶματα ἡχίεντα,
 χρυσοῦ τ' ἡλέκτρον τε καὶ ἀργύρου ἡδ' ἐλέφαντος.
 Ζηνός που τοιῆδε γ' Ὀλυμπίου ἔνδοθεν αὐλή,
 ὅσσα τὰδ' ἄσπετα πολλά· σέβας μ' ἔχει εἰσορώοντα· 75
 Τοῦ δ' ἀγορέουτος ζύνετο ξανθὸς Μενέλαος,
 καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·

Menelaus, in replying, mentions the name of Odysseus,

'Τέκνα φίλ', ἧ τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίξοι·
 ἀθάνατοι γὰρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν·
 ἀνδρῶν δ' ἧ κέν τις μοι ἐρίσσεται, ἥε καὶ οὐκί, 80

κτήμασιν. ἦ γὰρ πολλὰ παθὼν καὶ πόλλ' ἐπαληθεῖς
 ἡγαγόμεν ἐν νηυσὶ καὶ ὀγδοάτῳ ἔτει ἦλθον·
 Κύπρον Φοινίκην τε καὶ Αἰγυπτίους ἐπαληθεῖς,
 Αἰθιοπὰς θ' ἰκόμην καὶ Σιδονίους καὶ Ἑρεμβοὺς
 καὶ Λιβύην, ἵνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσι. 85
 τρὶς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν.
 ἐνθα μὲν οὔτε ἄναξ ἐπιδευὴς οὔτε τι ποιμὴν
 τυροῦ καὶ κρειῶν, οὐδὲ γλυκεροῖο γάλακτος,
 ἀλλ' αἰεὶ παρέχουσιν ἐπηετανὸν γάλα θῆσθαι.
 εἶος ἐγὼ περὶ κείνα πολὺν βίοτον συναγείρων 90
 ἡλώμην, τείως μοι ἀδελφεὸν ἄλλος ἔπεφνε
 λάθρῃ, ἀνωιστὶ, δόλῳ οὐλομένης ἀλόχοιο·
 ὧς οὐ τοι χαίρων τοῖσδε κτεάτεσσιν ἀνάσσω.
 καὶ πατέρων τάδε μέλλετ' ἀκουέμεν, οἳ τινες ὑμῖν
 εἰσιν, ἐπεὶ μάλα πόλλ' ἔπαθον, καὶ ἀπώλεσα οἶκον 95
 εὖ μάλα ναιετάοντα, κεχανδότα πολλὰ καὶ ἐσθλά.
 ὦν ὄφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν
 ναίειν, οἳ δ' ἄνδρες σόοι ἔμμεναι, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, ἐκὰς Ἀργεὸς ἱπποβότοιο.
 ἀλλ' ἔμπηξ πᾶντας μὲν ὀδυρόμενος καὶ ἀχεύων 100
 πολλάκις ἐν μεγάροισι καθήμενος ἡμετέροισιν
 ἄλλοτε μὲν τε γόφῳ φρένα τέρπομαι, ἄλλοτε δ' αὐτὲ
 παύομαι· αἰψήρως δὲ κόρος κρυεροῖο γόοιο.
 τῶν πάντων οὐ τόσσον ὀδύρομαι, ἀχυνμένός περ,
 ὥς ἐνός, ὅς τέ μοι ὕπνον ἀπεχθαίνει καὶ ἐδωδὴν 105
 μυωομένῳ, ἐπεὶ οὐ τις Ἀχαιῶν τόσσ' ἐμόγησεν
 ὅσσ' Ὀδυσσεὺς ἐμόγησε καὶ ἦρατο. τῷ δ' ἄρ' ἔμελλεν
 αὐτῷ κῆδε' ἔσεσθαι, ἐμοὶ δ' ἄχος αἰὲν ἄλαστον
 κεύου, ὅπως δὴ δηρὸν ἀποίχεται, οὐδέ τι ἴδμεν,
 ζῶει δ' ὅ γ' ἦ τέθυνηκεν. ὀδύρονται νῦν που αὐτὸν 110
 Λαέρτης θ' ὁ γέρων καὶ ἐχέφρων Πηνελόπεια
 Τηλέμαχος θ', ὃν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ.

which makes Telemachus weep.

Ἔσθ' ὅτε φάτο, τῷ δ' ἄρα πατὴρ ὅς τ' ἔμερον ὤρσε γόοιο,
δάκρυ δ' ἀπὸ βλεφάρων χαμάδις βάλε πατὴρ ἀκούσας,
χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών 115
ἀμφοτέρῃσιν χερσίν. νόησε δέ μιν Μενέλαος,
μερμήριξε δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν
ἥέ μιν αὐτὸν πατὴρ ἐάσειε μνησθῆναι,
ἢ πρῶτ' ἐξερέοιτο ἕκαστά τε πειρήσαιο.

Helen notices how like Telemachus is to Odysseus.

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 120
ἐκ δ' Ἑλένη θαλάμοιο θυώδεος ὑψορόφοιο
ἦλυθεν, Ἀρτέμιδι χρυσηλακάτῳ εἰκυῖα.
τῇ δ' ἄρ' ἄμ' Ἀδρήστη κλισίῃν εὐτυκτον ἔθηκεν,
Ἀλκίππῃ δὲ τάπητα φέρειν μαλακοῦ ἐρίοιο,
Φυλῷ δ' ἀργύρεον τάλαρον φέρε, τόν οἱ ἔδωκεν 125
Ἀλκάνδρῃ, Πολύβοιο δάμαρ, ὅς ἐναι' ἐνὶ Θήβῃς
Αἰγυπτίῃς, ὅθι πλεῖστα δόμοις ἐν κτήματα κεῖται·
ὅς Μενελάῳ δῶκε δὴ ἀργυρέας ἀσαμίνθους,
δοιοὺς δὲ τρίποδας, δέκα δὲ χρυσοῖο τάλαντα.
χωρὶς δ' αὖθ' Ἑλένη ἄλοχος πόρε κάλλιμα δῶρα· 130
χρυσέην τ' ἡλακάτην τάλαρόν θ' ὑπόκυκλον ὅπασσεν
ἀργύρεον, χρυσῷ δ' ἐπὶ χεῖλεα κεκράαντο.
τόν ῥά οἱ ἀμφίπολος Φυλῷ παρέθηκε φέρουσα
νῆματος ἀσκητοῖο βεβυσμένον· αὐτὰρ ἐπ' αὐτῷ
ἡλακάτῃ τετάνυστο ἰοδνεφὲς εἶρος ἔχουσα. 135
ἔξετο δ' ἐν κλισίῳ, ὑπὸ δὲ θρήνης ποσὶν ἦεν.
αὐτίκα δ' ἦ γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα·
ἴδμεν δὴ, Μενέλαε διωτρεφεῖς, οἳ τινες οἶδε
ἀνδρῶν εὐχετόωνται ἱκανέμεν ἡμέτερον δῶ;
ψεύσομαι, ἢ ἔτυμον ἔρέω; κέλεται δέ με θυμός. 140
οὐ γάρ πώ τινα φημι ζοικότα ὦδε ἰδέσθαι

οὔτ' ἀνδρ' οὔτε γυναῖκα, σέβας μ' ἔχει εἰσορόωσαν,
 ὥς ὅδ' Ὀδυσσῆος μεγαλήτορος νῦν ἔοικε,
 Τηλεμάχῳ, τὸν ἔλειπε νέον γεγαῶτ' ἐνὶ οἴκῳ
 κείνος ἀνὴρ, ὅτ' ἐμείο κυνώπιδος εἴνεκ' Ἀχαιοὶ 145
 ἦλθεθ' ὑπὸ Τροίην, πόλεμον θρασὺν ὀρμαίνοντες.'

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'οὔτω νῦν καὶ ἐγὼ νοέω, γύναι, ὥς σὺ εἰσκειῖς·
 κείνου γὰρ τοιοῦδε πόδες τοιαῖδε τε χεῖρες
 ὀφθαλμῶν τε βολαὶ κεφαλῇ τ' ἐφύπερθέ τε χαῖται. 150
 καὶ νῦν ἦ τοι ἐγὼ μεμνημένος ἀμφ' Ὀδυσσῆι
 μυθεόμην, ὅσα κείνος διζύσας ἐμόγησεν
 ἀμφ' ἐμοὶ, αὐτὰρ ὁ πικρὸν ὑπ' ὀφρύσι δάκρυον εἴβε,
 χλαῖναν πορφυρέην ἄντ' ὀφθαλμοῖν ἀνασχών.'

Peisistratus informs them who he and his friend are.

Τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ἦδ' αὖ 155
 'Ἀτρεΐδῃ Μενέλαε διστρεφές, ὄρχαμε λαῶν,
 κέουσι μὲν τοι ὅδ' υἱὸς ἐτήτυμον, ὥς ἀγορεύεις·
 ἀλλὰ σαόφρων ἐστὶ, νεμεσσᾶται δ' ἐνὶ θυμῷ
 ὧδ' ἐλθὼν τὸ πρῶτον ἐπεσβολίας ἀναφαίνειν
 ἅντα σέθεν, τοῦ νῶϊ θεοῦ ὥς τερπόμεθ' αὐδῇ. 160
 αὐτὰρ ἐμὲ προέηκε Γερήνιος ἱππότης Νέστωρ
 τῷ ἅμα πομπὴν ἐπεσθαι· ἐέλδeto γάρ σε ἰδέσθαι,
 ὅφρα οἱ ἦ τι ἔπος ὑποθήσεται ἢ τι ἔργον.
 πολλὰ γὰρ ἄλγε' ἔχει πατὴρ παῖς οἰχομένοιο
 ἐν μεγάροις, ὃ μὴ ἄλλοι ἀοσσητῆρες ἔωσι, 165
 ὥς νῦν Τηλεμάχῳ ὁ μὲν οἷχεται, οὐδέ οἱ ἄλλοι
 εἶσ' οἳ κεν κατὰ δῆμον ἀλάλκοιεν κακότητα.'

Old memories make them all weep.

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα ῥῆ φῶλον ἀνέρος υἱὸς ἐμὸν δῶ

ἴκεθ', ὃς εἶνεκ' ἐμεῖο πολέας ἐμόγησεν ἀέθλους· 170
καί μιν ἔφην ἐλθόντα φιλησέμεν ἑξοχον ἄλλων
'Αργείων, εἰ νῶϊν ὑπείρ ἄλα νόστον ἔδωκε
νηυσὶ θοῇσι γενέσθαι 'Ολύμπιος εὐρύοπα Ζεύς.
καί κέ οἱ 'Αργεῖ νάσσα πόλιν καὶ δώματ' ἔτευξα,
ἐξ 'Ιθάκης ἀγαγὼν σὺν κτήμασι καὶ τέκεϊ φ 175
καὶ πᾶσιν λαοῖσι, μίαν πόλιν ἐξαλαπάξας,
αἱ περιναιετάουσιν, ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ'. ἐνθάδ' ἐόντες ἐμισγόμεθ'· οὐδέ κεν ἡμέας
ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,
πρίν γ' ὅτε δὴ θανάτοιο μέλαιν νέφος ἀμφεκάλυψεν. 180
ἀλλὰ τὰ μὲν πού μέλλεν ἀγασσεσθαι θεὸς αὐτὸς,
ὃς κείων δύστηνον ἀνόστιμον οἶον ἔθηκεν.'

ἌΩς φάτο, τοῖσι δὲ πᾶσιν ὕφ' ἤμερον ὥρσε γόοιο.
κλαῖε μὲν 'Αργεῖη Ἑλένη, Διὸς ἐκεγχανία,
κλαῖε δὲ Τηλέμαχος τε καὶ Ἀτρεΐδης Μενέλαος, 185
οὐδ' ἄρα Νέστορος υἱὸς ἀδακρύτω ἔχεν ὄσσε·
μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Ἀντιλόχοιο,
τόν ῥ' 'Ηοῦς ἔκτεινε φαεινῆς ἀγλαὸς υἱός.
τοῦ δ' γ' ἐπιμνησθεῖς ἔπεα πτερόεντ' ἀγόρευεν·

'Ατρεΐδη, περὶ μὲν σε βροτῶν πεπνυμένον εἶναι 190
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σείο
[οἷσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν],
καὶ νῦν, εἴ τί που ἔστι, πίθοίό μοι· σὺ γὰρ ἐγὼ γε
τέρπομ' ὀδυρόμενος μεταδόρπιος, ἀλλὰ καὶ Ἥως
ἔσσεται ἡριγένεια· νεμεσσωμαί γε μὲν οὐδὲν 195
κλαίειν ὅς κε θάνῃσι βροτῶν καὶ πότμον ἐπίσπη.
τοῦτό νυ καὶ γέρας οἶον διζυροῖσι βροτοῖσι,
κείρασθαι τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθυκεν ἀδελφεὸς, οὗ τι κάκιστος
'Αργείων· μέλλεις δὲ σὺ ἰδμεναι· σὺ γὰρ ἐγὼ γε 200
ἦντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι

Ἀντίλοχον, περὶ μὲν θέλειω ταχὺν ἡδὲ μαχητήν·

Τὸν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος·

ᾧ φίλ', ἐπεὶ τόσα εἶπες ὅσ' ἂν πεπνυμένος ἀνὴρ

εἴποι καὶ ῥέξειε, καὶ ὃς προγενέστερος εἴη·

205

τοίου γὰρ καὶ πατὴρ, ὃ καὶ πεπνυμένα βάσεις.

ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων

ὄλβον ἐπικλώσῃ γαμέοντί τε γεινομένῳ τε,

ὥς νῦν Νέστορι δῶκε διαμπερὲς ἤματα πάντα,

αὐτὸν μὲν λιπαρῶς γηρασκόμεν ἐν μεγάροισιν,

210

νιέας αὖ πινυτοὺς τε καὶ ἔγχεσιν εἶναι ἀρίστους.

ἡμεῖς δὲ κλαυθμὸν μὲν ἑάσομεν, ὃς πρὶν ἐτύχθη,

δῶρπον δ' ἐξαυτίς μνησώμεθα, χερσὶ δ' ἐφ' ὕδωρ

χευάντων. μῦθοι δὲ καὶ ἡῶθέν περ ἔσσονται

Τηλεμάχῳ καὶ ἐμοὶ διαειπόμεν ἀλλήλοισιν·

215

ᾧς ἔφατ', Ἀσφαλίων δ' ἄρ' ὕδωρ ἐπὶ χεῖρας ἔχενεν,

ὀτρηρὸς θεράπων Μενελάου κυδαλίμοιο.

οἱ δ' ἐπ' ὀνείαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.

Helen mixes an opiate in the wine,

Ἐνθ' αὖτ' ἄλλ' ἐνόησ' Ἑλένη Διὸς ἐκγεγαυῖα·

αὐτίκ' ἄρ' εἰς οἶνον βάλε φάρμακον, ἔνθεν ἔπινον,

220

νηπενθές τ' ἄχολόν τε, κακῶν ἐπὶ ληθον ἀπάντων.

ὃς τὸ καταβρόζειεν, ἐπὶν κρητῆρι μιγείη,

οὐ κεν ἐφημέριός γε βάλοι κατὰ δάκρυ παρειῶν,

οὐδ' εἴ οἱ κατατεθναῖη μήτηρ τε πατήρ τε,

οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υἱὸν

225

χαλκῷ δηϊόφεν, ὃ δ' ὀφθαλμοῖσιν ὀρώτο.

τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,

ἔσθλα, τὰ οἱ Πολύδαμνα πόρεν, Θῶνος παράκοιτις,

Αἰγυπτίῃ, τῇ πλείστα φέρει ζεῖδωρος ἄρουρα

φάρμακα, πολλὰ μὲν ἔσθλα μεμιγμένα, πολλὰ δὲ

λυγρά·

230

λητρός δὲ ἕκαστος ἐπιστάμενος περὶ πάντων
 ἀνθρώπων ἥ γὰρ Παιήονός εἰσι γενέθλης.
 αὐτὰρ ἐπεὶ ῥ' ἐνέηκε κέλυσέ τε οἰνοχοῆσαι,
 ἐξαυτίς μύθοισιν ἀμειβομένη προσέειπεν·

‘Ἀτρεΐδῃ Μενέλαε διοτρεφὲς ἦδὲ καὶ οἶδε 235
 ἀνδρῶν ἐσθλῶν παῖδες· ἀτὰρ θεὸς ἄλλοτε ἄλλω
 Ζεὺς ἀγαθόν τε κακόν τε διδοῖ· δύναται γὰρ ἅπαντα·
 ἦ τοι νῦν δαίνυσθε καθήμενοι ἐν μεγάροις
 καὶ μύθοις τέρπεσθε· ἔοικότα γὰρ καταλέξω.

and tells the tale of Odysseus in disguise.

πάντα μὲν οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσοι Ὀδυσσῆος ταλασίφρονός εἰσιν ἕθλοι· 240
 ἀλλ' οἶον τόδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 δῆμῳ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί.
 αὐτόν μιν πληγῇσιν ἀεικελίῃσι δαμάσσας,
 σπείρα κάκ' ἄμφ' ὥμοισι βαλὼν, οἰκῇ ἑοικώς, 245
 ἀνδρῶν δυσμενέων κατέδυν πόλιν εὐρύαργιαν·
 ἄλλω δ' αὐτὸν φῶτ'ι κατακρύπτων ἦσκε
 δέκτην, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν Ἀχαιῶν.
 τῷ ἕκελος κατέδυν Τρώων πόλιν, οἱ δ' ἀβάκησαν
 πάντες· ἐγὼ δέ μιν οἷῃ ἀνέγνων τοῖον ἐόντα, 250
 καὶ μιν ἀνηρώτων· ὁ δὲ κερδοσύνη ἀλέεινεν.
 ἀλλ' ὅτε δὴ μιν ἐγὼ λόεον καὶ χρίον ἐλαίῳ,
 ἀμφὶ δὲ εἵματα ἔσσα, καὶ ὥμοσθα καρτερόν ὄρκον
 μὴ μὲν πρὶν Ὀδυσῆα μετὰ Τρώεσσ' ἀναφῆναι,
 πρὶν γε τὸν ἐς νῆας τε θοὰς κλισίας τ' ἀφικέσθαι, 255
 καὶ τότε δὴ μοι πάντα νόον κατέλεξε·ν Ἀχαιῶν.
 πολλοὺς δὲ Τρώων κτείνας ταναήκει χαλκῷ
 ἦλθε μετ' Ἀργεῖους, κατὰ δὲ φρόνιν ἦγαγε πολλήν·
 ἐνθ' ἄλλαι Τρωαὶ λίγ' ἐκώκυον· αὐτὰρ ἐμὸν κῆρ
 χαῖρ', ἐπεὶ ἤδη μοι κραδίη τέτραπτο νέεσθαι 260

not yet

ἄψ οἰκόνδ', ἄτην δὲ μετέστενον, ἦν Ἀφροδίτη
 δῶχ', ὅτε μ' ἤγαγε κείσε φίλης ἀπὸ πατρίδος αἴης,
 παῖδά τ' ἐμὴν νοσφισσαμένην θάλαμόν τε πόσιν τε
 οὗ τευ δευόμενον, οὗτ' ἄρ φρένας οὔτε τι εἶδος.'

The story of the wooden horse.

Τὴν δ' ἀπαμειβόμενος προσέφη ξανθὸς Μενέλαος· 265
 'ναὶ δὴ ταῦτά γε πάντα, γύναι, κατὰ μοῖραν ἔειπες.
 ἦδη μὲν πολέων ἐδάην βουλήν τε νόον τε
 ἀνδρῶν ἡρώων, πολλήν δ' ἐπελήλυθα γαῖαν
 ἀλλ' οὗ πω τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν
 οἷον Ὀδυσσεύης ταλασίφρονος ἔσκε φίλον κῆρ. 270
 οἷον καὶ τὸδ' ἔρεξε καὶ ἔτλη καρτερὸς ἀνὴρ
 ἱππῷ ἐνὶ ξεστῷ, ἧ' ἐνήμεθα πάντες ἄριστοι
 Ἀργείων Τρώεσσι φόνον καὶ κῆρα φέρουτες.
 ἦλθες ἔπειτα σὺ κείσε· κελυεσμέναι δέ σ' ἔμελλε
 δαίμων, ὃς Τρώεσσιν ἐβούλετο κύδος ὀρέξαι· 275
 καὶ τοι Διήφοβος θεοεικέλος ἔσπετ' ἰούσῃ.
 τρὶς δὲ περίστειξας κοῖλον λόχον ἀμφαφόωσα,
 ἐκ δ' ὀνομακλήδην Δαναῶν ὀνόμαζες ἀρίστους,
 πάντων Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν.
 αὐτὰρ ἐγὼ καὶ Τυδείδης καὶ δῖος Ὀδυσσεὺς 280
 ἤμενοι ἐν μέσσοισιν ἀκούσαμεν ὥς ἐβόησας.
 νῶϊ μὲν ἀμφοτέρω μενεήναμεν ὀρμηθέντε
 ἧ' ἐξελθόμεναι, ἧ' ἐνδοθεν αἰψ' ὑπακοῦσαι·
 ἀλλ' Ὀδυσσεὺς κατέρυκε καὶ ἔσχεθεν ἱμένω περ.
 [ἔνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν νῆες Ἀχαιῶν, 285
 Ἄντικλος δὲ σέ γ' οἶος ἀμείψασθαι ἐπέεσσιν
 ἤθελεν· ἀλλ' Ὀδυσσεὺς ἐπὶ μάστακα χερσὶ πίεζε
 νωλεμέως κρατερῇσι, σάωσε δὲ πάντας Ἀχαιοὺς,
 τόφρα δ' ἐχ' ὄφρα σε νόσφιν ἀπήγαγε Παλλὰς Ἀθήνη.·]

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα· 290

‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἄλγιον· οὐ γάρ οἱ τι τάδ’ ἦρκεσε λυγρὸν ὄλεθρον,
 οὐδ’ εἴ οἱ κραδίη γε σιδηρὴ ἐνδοθεν ἦεν.
 ἀλλ’ ἄγετ’ εἰς εὐνὴν τράπεθ’ ἡμέας, ὄφρα καὶ ἡδῇ
 ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες.’ 295

ἌΩς ἔφατ’, Ἀργεΐῃ δ’ Ἑλένῃ δμῳῇσι κέλευσε
 δέμνι’ ὑπ’ αἰθούσῃ θέμεναι, καὶ ῥήγεα καλὰ
 πορφύρε’ ἐμβαλέειν, στορέσαι τ’ ἐφύπερθε τάπητας,
 χλαίνας τ’ ἐνθέμεναι οὐλας καθύπερθεν ἔσασθαι.
 αἱ δ’ ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσai, 300
 δέμνια δὲ στόρεσαν· ἐκ δὲ ξείνους ἄγε κήρυξ.
 οἱ μὲν ἄρ’ ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
 Τηλέμαχος θ’ ἦρως καὶ Νέστορος ἀγλαὸς υἱός·
 Ἀτρεΐδης δὲ καθεῦθε μυχῷ δόμον ὑψηλοῖο,
 παρ’ δ’ Ἑλένῃ τανύπεπλος ἐλέξατο, δῖα γυναικῶν. 305

Next day Telemachus tells Menelaus his troubles and
 asks for his guidance.

Ἥμος δ’ ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὠρνυτ’ ἄρ’ ἐξ εὐνῇφι βοὴν ἀγαθὸς Μενέλαος
 εἵματα ἐσσύμενος, περὶ δὲ ξίφος ὄξυν θέτ’ ὦμφ,
 ποσσὶ δ’ ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,
 βῆ δ’ ἴμεν ἐκ θαλάμοιο θεῷ ἐναλγίκιος ἄντην, 310
 Τηλεμάχῳ δὲ παρίζευ ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζε·

‘Τίπτε δέ σε χρεῖῳ δεῦρ’ ἦγαγε, Τηλέμαχ’ ἦρως,
 ἐς Λακεδαίμονα δῖαν, ἐπ’ εὐρέα νῶτα θαλάσσης;
 δῆμιον, ἢ ἴδιον; τόδε μοι νημερτὲς ἐνίσπες.’

Τὸν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦνδα· 315

‘Ἀτρεΐδῃ Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
 ἧλυθον, εἴ τινά μοι κληιδόνα πατρὸς ἐνίσποις.
 ἐσθίεται μοι οἶκος, ὄλωλε δὲ πλοῖνα ἔργα,
 δυσμενέων δ’ ἀνδρῶν πλείους δόμος, οἳ τέ μοι αἰεὶ

μῆλ' ἄδυνά σφάζουσι καὶ εἰλίποδας ἑλικας βοῦς, 320
 μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριον ἔχουτες.
 τοῦνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, αἶ κ' ἐθέλησθα
 κείνου λυγρὸν ὄλεθρον ἐνισπεῖν, εἴ που ὅπωπας
 ὀφθαλμοῖσι τεοῖσιν, ἣ ἄλλου μῦθον ἄκουσας
 πλαζομένον· περὶ γάρ μιν οἰζυρὸν τέκε μήτηρ. 325
 μηδέ τί μ' αἰδόμενος μειλίσσεο μηδ' ἐλεάρων,
 ἀλλ' εὖ μοι κατάλεξον ὅπως ἦντησας ὅπωπῆς.
 λίσσομαι, εἰποτέ τοί τι πατήρ ἐμὸς, ἐσθλὸς Ὀδυσσεύς,
 ἦ ἔπος ἡέ τι ἔργον ὑποστὰς ἐξετέλεσσε
 δῆμψ ἐνὶ Τρώων, ὅθι πάσχετε πῆματ' Ἀχαιοί· 330
 τῶν νῦν μοι μῆσαι, καὶ μοι νημερτὲς ἐνίσπες.'

Menelaus predicts the destruction of the suitors,

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
 'ὦ πόποι, ἦ μάλα δὴ κρατερόφρονος ἀνδρὸς ἐν εὐνῇ
 ἤθελον εὐνηθῆναι ἀνάλκιδες αὐτοὶ ἐόντες.
 ὥς δ' ὅπῳτ' ἐν ξυλόχῳ ἔλαφος κρατεροῖο λέοντος 335
 νεβροῦς κοιμήσασα νεηγενέας γαλαθηνούς
 κνημοὺς ἐξερέησι καὶ ἄγκεια ποιήεντα
 βοσκομένη, ὃ δ' ἔπειτα ἐὴν εἰσήλυθεν εὐνήν,
 ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφήκεν,
 ὥς Ὀδυσσεὺς κείνοισιν ἀεικέα πότμον ἐφήσει. 340
 αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλών,
 τοῖος ἐὼν οἷός ποτ' ἐυκτιμένη ἐνὶ Λέσβῳ
 ἐξ ἔριδος Φιλομηλεῖδῃ ἐπάλαισεν ἀναστὰς,
 καὶ δ' ἔβαλε κρατερῶς, κεχάροντο δὲ πάντες Ἀχαιοί,
 τοῖος ἐὼν μνηστῆρσιν ὁμιλήσειεν Ὀδυσσεύς· 345
 πάντες κ' ὠκύμοροί τε γενόλατο πικρόγαμοί τε.
 ταῦτα δ' ἃ μ' εἰρωτᾷς καὶ λίσσσαι, οὐκ ἂν ἐγὼ γε
 ἄλλα παρὲς εἴποιμι παρακλιδὸν, οὐδ' ἀπατήσω·
 ἀλλὰ τὰ μὲν μοι ξεῖπε γέρων ἄλιος νημερτῆς,

τῶν οὐδέν τοι ἐγὼ κρύψω ἔπος οὐδ' ἐπικεύσω.

350

And tells the story of his own rescue by Eidothea.

Αἰγύπτῳ μ' ἔτι δεῦρο θεοὶ μεμαῶτα νέεσθαι
ἔσχον, ἐπεὶ οὐ σφιν ἔρεξα τελέσσας ἐκατόμβας.

[οἱ δ' αἰεὶ βούλοντο θεοὶ μεμνήσθαι ἐφετμέων.]

νῆσος ἔπειτά τις ἔστι πολυκλύστῳ ἐνὶ πόντῳ

Αἰγύπτου προπάραιθε, Φάρον δέ ἐ κικλήσκουσι, 355

τόσσον ἀνευθ' ὅσσον τε πανημερίῃ γλαφυρῇ νηὺς

ἦνυσεν, ἥ λιγυρὸς οὖρος ἐπιπνεύσειν ὀπισθεν

ἐν δὲ λιμὴν εὖορμος, ὅθεν τ' ἀπὸ νῆας εἰσας

ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν ὕδωρ.

ἔνθα μ' ἐλείκοσιν ἡματ' ἔχον θεοὶ, οὐδέ ποτ' οὖροι 360

πνέοντες φαίνονθ' ἀλιαῖες, οἳ ῥά τε νηῶν

πομπῆς γίνονται ἐπ' εὐρέα νῶτα θαλάσσης.

καὶ νῦ κεν ἦα πάντα κατέφθιτο καὶ μένε' ἀνδρῶν,

εἰ μή τίς με θεῶν ὀλοφύρατο καὶ μ' ἑσάωσε,

Πρωτέος ἰφθίμου θυγάτηρ, ἄλαιο γέροντος, 365

Εἰδοθέῃ· τῇ γάρ ῥα μάλιστά γε θυμὸν ὄρινα,

ἥ μ' οἶψ' ἔρροντι συνήντετο νόσφιν ἑταίρων·

αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάσκον

γναμποῖς ἀγκίστροισιν, ἔτειρε δὲ γαστέρα λιμός.

ἥ δ' ἐμεῦ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε· 370

νήπιός εἰς, ὦ ξεῖνε, λίην τόσον ἡδὲ χαλκίφρων,

ἥε ἐκὼν μεθλεις καὶ τέρπεαι ἄλγεα πάσχων ;

ὥς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκεαι, οὐδέ τι τέκμωρ

εὐρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ ἑταίρων.

ὧς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον 375

ἐκ μὲν τοι ἐρέω, ἥ τις σύ πέρ ἐσσι θεάων,

ὥς ἐγὼ οὐ τι ἐκὼν κατερύκομαι, ἀλλὰ νῦ μέλλω

ἀθανάτους ἀλιτέσθαι, οἳ οὐρανὸν εὐρὺν ἔχουσιν.

ἀλλὰ σύ πέρ μοι εἰπὲ, θεοὶ δέ τε πάντα ἴσασιν,

ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελύθου, 380
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.
 ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 πωλεῖται τις δεῦρο γέρων ἄλιος νημερτῆς,
 ἀθάνατος Πρωτεύς Αἰγύπτιος, ὅς τε θαλάσσης 385
 πάσης βένθεα οἶδε, Ποσειδάωνος ὑποδμῶς·
 τὸν δέ τ' ἐμόν φασιν πατέρ' ἔμμεναι ἠδὲ τεκέσθαι.
 τὸν γ' εἰ πως σὺ δύναιο λοχησάμενος λελαβέσθαι,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεαι ἰχθυόεντα. 390
 καὶ δέ κέ τοι εἴπησί, διστρεφές, αἶ κ' ἐθέλησθα,
 ὅττι τοι ἐν μεγάροισι κακόν τ' ἀγαθόν τε τέτυκται,
 οἰχομένοιο σέθεν δολιχὴν ὁδὸν ἀργαλέην τέ.
 ὥς ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προσέειπον·
 αὐτὴ νῦν φράζευ σὺ λόχον θείοιο γέροντος, 395
 μή πῶς με προῦδὼν ἦε προδαεὶς ἀλέηται·
 ἀργαλέος γάρ τ' ἐστὶ θεὸς βροτῶ ἀνδρὶ δαμῆναι.
 ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο διὰ θεάων·
 τοιγὰρ ἐγώ τοι, ξεῖνε, μάλ' ἀτρεκέως ἀγορεύσω.
 ἦμος δ' ἡέλιος μέσον οὐρανὸν ἀμφιβεβήκη, 400
 τῆμος ἄρ' ἐξ ἁλὸς εἴσι γέρων ἄλιος νημερτῆς
 πνοιῇ ὕπο Ζεφύροιο, μελαίνῃ φρικὴ καλυφθεὶς,
 ἐκ δ' ἐλθὼν κοιμάται ὑπὸ σπέσσι γλαφυροῖσιν·
 ἀμφὶ δέ μιν φῶκαι νέποδες καλῆς ἁλοσύνης
 ἀθρόαι εὐδουσιν, πολιῆς ἁλὸς ἐξαναδύσαι, 405
 πικρὸν ἀποπνέουσιν ἁλὸς πολυβενθέος ὁδμήν.
 ἔνθα σ' ἐγὼν ἀγαγούσα ἄμ' ἡοῖ φαινομένηφιν,
 εὐνάσω ἐξείης· σὺ δ' ἐν κρίνασθαι ἑταίρους
 τρεῖς, οἳ τοι παρὰ νηυσὶν ἐνστέλμοισιν ἄριστοι.
 πάντα δέ τοι ἐρέω ὀλοφώια τοῖο γέροντος. 410
 φώκας μὲν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν·

αὐτὰρ ἐπὶν πάσας πεμπάσσεται ἡδὲ ἴδηται,
 λέξεται ἐν μέσσησι, νομῆς ὥς πώεσι μῆλων.
 τὸν μὲν ἐπὶν δὴ πρῶτα κατευνηθέντα ἴδησθε,
 καὶ τότε ἔπειθ' ὑμῶν μελέτω κάρτος τε βίη τε, 415
 αὖθι δ' ἔχειν μεμαῶτα καὶ ἐσσύμενόν περ ἀλύξαι.
 πάντα δὲ γιγνόμενος πειρήσεται, ὅσσοι ἐπὶ γαῖαν
 ἔρπετὰ γίνονται καὶ ὕδωρ καὶ θεσπιδαῖς πῦρ·
 ὑμεῖς δ' ἀστεμφῶς ἐχέμεν μᾶλλον τε πιέζειν.
 ἀλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσι, 420
 τοῖος ἔων οἶόν κε κατευνηθέντα ἴδησθε,
 καὶ τότε δὴ σχέσθαι τε βίης λῦσαι τε γέροντα,
 ἦρως, εἶρεσθαι δὲ θεῶν ὅς τις σε χαλέπτει,
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.
 ὥς εἰποῦσ' ὑπὸ πόντον ἐδύσετο κυμαίνοντα. 425
 αὐτὰρ ἐγὼν ἐπὶ νῆας, ὅθ' ἕστασαν ἐν ψαμάθοισιν,
 ἦμα· πολλὰ δέ μοι κραδίη πόρφυρε κίοντι.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν,
 δόρπον θ' ὀπλισάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης. 430
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε δὴ παρὰ θῖνα θαλάσσης εὐρυπόροιο
 ἦμα πολλὰ θεοὺς γονοῦμενος· αὐτὰρ ἑταίρους
 τρεῖς ἄγον, οἷσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν.
 Τόφρα δ' ἄρ' ἢ γ' ὑποδῦσα θαλάσσης εὐρέα κόλπον,
 τέσσαρα φωκάων ἐκ πόντον δέρματ' ἔνεικε· 436
 πάντα δ' ἔσαν νεόδαρτα· δόλον δ' ἐπεμήδετο πατρί.
 εὐνὰς δ' ἐν ψαμάθοισι διαγλάψας ἀλγίσιν
 ἦστο μένουσ'· ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς·
 ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω. 440
 ἔνθα κεν αἰνότατος λόχος ἔπλετο· τεῖρε γὰρ αἰνῶς
 φωκάων ἀλιοτρεφέων ὀλοώτατος ὁδμή.
 τίς γάρ κ' εἰναλίῳ παρὰ κῆτεϊ κοιμηθείη;

ἀλλ' αὐτῇ ἐσάωσε καὶ ἐφράσατο μέγ' ὄνειαρ·
 ἄμβροσίνην ὑπὸ ῥίνα ἐκάστω θῆκε φέρουσα 445
 ἥδ' οὐ μάλα πνεύουσιν, ὄλεσσε δὲ κήτεος ὁδμήν.
 πᾶσαν δ' ἠοίην μένομεν τετληότι θυμῷ·
 φῶκαι δ' ἐξ ἁλὸς ἦλθον ἀολλέες. αἱ μὲν ἔπειτα
 ἐξῆς εὐνάζοντο παρὰ ῥηγμῖνι θαλάσσης·
 ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ ἁλὸς, εὔρε δὲ φώκας 450
 ζατρεφείας, πάσας δ' ἄρ' ἐπ' ὄχλητο, λέκτο δ' ἀριθμόν·
 ἐν δ' ἡμέας πρῶτους λέγε κήτεσιν, οὐδέ τι θυμῷ
 ὤισθη δόλον εἶναι· ἔπειτα δὲ λέκτο καὶ αὐτός.

Capture of Proteus.

ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας
 βάλλομεν· οὐδ' ὁ γέρων δολίης ἐπελήθητο τέχνης, 455
 ἀλλ' ἣ τοι πρῶτιστα λέων γένετ' ἠηγένειος,
 αὐτὰρ ἔπειτα δράκων καὶ πόρδαλις ἥδὲ μέγας σῦς·
 γίγνεται δ' ὕγρον ὕδωρ καὶ δένδρεον ὑψιπέτηλον.
 ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι θυμῷ.
 ἀλλ' ὅτε δὴ ῥ' ἀνίαξ' ὁ γέρων ὀλοφώια εἰδὼς, 460
 καὶ τότε δὴ μ' ἐπέεσσιν ἀνειρόμενος προσέειπε·
 τίς νύ τοι, Ἀτρείος υἱέ, θεῶν συμφράσσατο βουλᾶς,
 ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος; τέο σε χρή;
 ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 οἶσθα, γέρον, τί με ταῦτα παρατροπέων ἀγορεύεις; 465
 ὡς δὴ δῆθ' ἐνὶ νήσῳ ἐρύκομαι, οὐδέ τι τέκμων
 εὐρέμεναι δύναμαι, μινύθει δέ μοι ἐνδοθεν ἦτορ.
 ἀλλὰ σύ πέρ μοι εἶπες, θεοὶ δέ τε πάντα ἴσασι,
 ὅς τίς μ' ἀθανάτων πεδᾶ καὶ ἔδησε κελεύθου,
 νόστον θ', ὡς ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα. 470
 ὡς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
 ἀλλὰ μάλ' ὦφελles Διὶ τ' ἄλλοισιν τε θεοῖσιν
 ῥέξας ἱερὰ κάλ' ἀναβαινέμεν, ὄφρα τάχιστα

σὴν ἐς πατρίδ' ἴκοιο πλέων ἐπὶ οἴνοπα πόντον.
 οὐ γάρ τοι πρὶν μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475
 οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν,
 πρὶν γ' ὅτ' ἂν Αἰγύπτιοι, διυπετέος ποταμοῖο,
 αὖτις ὕδωρ ἔλθῃς ῥέξῃς θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τὰ οὐρανὸν εὐρὺν ἔχουσι·
 καὶ τότε τοι δώσουσιν ὁδὸν θεοί, ἣν σὺ μενοινᾷς. 480
 ὧς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ,
 οὐνεκά μ' αὖτις ἄνωγεν ἐπ' ἡροειδέα πόντον
 Αἰγυπτίονδ' ἰέναι, δολιχὴν ὁδὸν ἀργαλήν τε.
 ἀλλὰ καὶ ὧς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·
 ταῦτα μὲν οὕτω δὴ τελέω, γέρον, ὧς σὺ κελεύεις. 485
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατὰλεξον,
 ἦ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον Ἀχαιοί,
 οἷς Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν ἰόντες,
 ἦέ τις ὦλετ' ὀλέθρῳ ἀδευκέϊ ἧς ἐπὶ νηὸς,
 ἦε φίλων ἐν χερσὶν, ἐπεὶ πόλεμον τολύπευσεν. 490
 ὧς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·

Proteus reveals the fate of the Greek heroes.

Ἀτρεΐδῃ, τί με ταῦτα διείρχει; οὐδέ τί σε χρὴ
 ἰδμεναι, οὐδὲ δαῆναι ἐμὸν νόον· οὐδέ σέ φημι
 δὴν ἄκλαυτον ἔσεσθαι, ἐπεὶ κ' εὖ πάντα πύθῃαι.
 πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο· 495
 ἀρχοὶ δ' αὖ δύο μούνοι Ἀχαιῶν χαλκοχιτώνων
 ἐν νόστῳ ἀπόλοντο· μάχῃ δέ τε καὶ σὺ παρήσθα.
 εἷς δ' ἔτι που ζῶς καταρύκεται εὐρέϊ πόντῳ.
 Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέμοισι.
 Γυρῆσιν μιν πρῶτα Ποσειδάων ἐπέλασσε 500
 πέτρῃσιν μεγάλῃσι, καὶ ἐξεσάωσε θαλάσσης·
 καὶ νῦ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ Ἀθήνῃ,
 εἰ μὴ ὑπερφίαλον ἔπος ἔκβαλε καὶ μέγ' ἄασθη·

φῆ ῥ' ἀέκητι θεῶν φυγέειν μέγα λαῖτμα θαλάσσης.
 τοῦ δὲ Ποσειδάων μεγάλ' ἔκλυεν αὐδήσαντος· 505
 αὐτίκ' ἔπειτα τρίαينαν ἑλὼν χερσὶ στιβαρῆσιν
 ἤλασε Γυραίνην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
 καὶ τὸ μὲν αὐτόθι μείνει, τὸ δὲ τρύφος ἔμπεσε πόντῳ,
 τῷ ῥ' Αἴας τὸ πρῶτον ἐφεζόμενος μέγ' ἀάσθη·
 τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα. 510
 [ὥς ὁ μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πῖεν ἄλμυρον ὕδωρ.]
 σὸς δέ που ἔκφυγε κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν
 ἐν νηυσὶ γλαφυρῆσι· σάωσε δὲ πότνια Ἥρη.
 ἀλλ' ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὄρος αἰπὺ
 ἵξεσθαι, τότε δὴ μιν ἀναρπάξασα θύελλα 515
 πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα στενάχοντα,
 ἄγρου ἐπ' ἐσχατιῇ, ὅθι δώματα ναῖε Θυέστης
 τὸ πρὶν, ἀτὰρ τότε ἔβαιε Θυεστιάδης Αἴγισθος.
 ἀλλ' ὅτε δὴ καὶ κείμενος ἐφαίνετο νόστος ἀπήμων,
 ἄψ δὲ θεοὶ οὐρον στρέψαν, καὶ οἴκαδ' ἵκοντο, 520
 ἦ τοι ὁ μὲν χαίρων ἐπεβήσето πατρίδος αἴης,
 καὶ κύνει ἀπτόμενος ἦν πατρίδα· πολλὰ δ' ἀπ' αὐτοῦ
 δάκρυα θερμὰ χέοντ', ἐπεὶ ἀσπασίως ἴδε γαῖαν.
 τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἶδε σκοπὸς, ὃν ῥα καθεῖσεν
 Αἴγισθος δολόμητις ἄγων, ὑπὸ δ' ἔσχετο μισθὸν 525
 χρυσοῦ δοιὰ τάλαντα· φύλασσε δ' ὃ γ' εἰς ἐνιαυτὸν,
 μή ἔ λάθοι παριῶν, μνήσαιο δὲ θούριδος ἀλκῆς.
 βῆ δ' ἵμεν ἀγγελέων πρὸς δώματα ποιμένα λαῶν.
 αὐτίκα δ' Αἴγισθος δολίην ἐφράσσατο τέχνην·
 κρινάμενος κατὰ δῆμον ἐείκοσι φῶτας ἀρίστους 530
 εἶσε λόχον, ἐτέρωθι δ' ἀνώγει δαῖτα πένεσθαι.
 αὐτὰρ ὁ βῆ καλέων Ἀγαμέμνονα, ποιμένα λαῶν,
 ἵπποισιν καὶ ὄχεσφιν, αἰεκέα μερμηρίζων.
 τὸν δ' οὐκ εἰδὼτ' ὄλεθρον ἀνήγαγε, καὶ κατέπεφνε
 δειπνίσσας, ὥς τις τε κατέκτανε βοῦν ἐπὶ φάτῃ. 535

οὔδέ τις Ἀτρεΐδῳ ἐτάρων λῖπεθ' οἷ οἱ ἔποντο,
οὔδέ τις Αἰγίσθου, ἀλλ' ἔκταθεν ἐν μεγάροισιν.
ὥς ἔφατ', αὐτὰρ ἔμοι γε κατεκλάσθη φίλον ἦτορ,
κλαῖον δ' ἐν ψαμάθοισι καθήμενος, οὔδ' ἐν μοι κῆρ
ἦθελ' ἔτι ζῶειν καὶ ὄρῳ φάος ἡέλιοιο. 540
αὐτὰρ ἐπεὶ κλαίων τε κυλινδόμενός τε κορέσθην,
δὴ τότε με προσέειπε γέρων ἄλιος νημερτής·
μηκέτι, Ἀτρέος υἱέ, πολὺν χρόνον ἀσκελὲς οὔτω
κλαῖ', ἐπεὶ οὐκ ἄνυσίν τινα δῆομεν· ἀλλὰ τάχιστα
πεῖρα ὅπως κεν δὴ σὴν πατρίδα γαῖαν ἴκηαι. 545
ἦ γάρ μιν ζῶόν γε κιχήσῃαι, ἢ κεν Ὀρέστῃς
κτεῖνεν ὑποφθάμενος· σὺ δέ κεν τάφου ἀντιβολήσῃαι.
ὥς ἔφατ', αὐτὰρ ἔμοι κραδίη καὶ θυμὸς ἀγήνωρ
αὖτις ἐνὶ στήθεσσι καὶ ἀχινυμένῳ περ ἴανθη·
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων. 550
τούτους μὲν δὴ οἶδα· σὺ δὲ τρίτον ἄνδρ' ὀνόμαζε,
ὅς τις ἔτι ζῶὸς κατερύκεται εὐρέι πόντῳ
[ἢ θανών· ἐθέλω δὲ καὶ ἀχινυμένός περ ἀκοῦσαι].
ὥς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν·
υἱὸς Λαέρτῃ, Ἰθάκῃ ἐνὶ οἰκίᾳ ναίων· 555
τὸν δ' ἴδον ἐν νήσῳ θαλερὸν κατὰ δάκρυ χέοντα,
Νύμφῃς ἐν μεγάροισι Καλυψοῦς, ἣ μιν ἀνάγκη
ἴσχει· ὃ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι·
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. 560
σοὶ δ' οὐ θέσφατόν ἐστι, διοτρεφεὲς ᾧ Μενέλαε,
Ἄργει ἐν ἵπποβύτῳ θανέειν καὶ πότμον ἐπισπεῖν,
ἀλλὰ σ' ἐς Ἥλύσιον πεδίου καὶ πείρατα γαίης
ἀθάνατοι πέμπουσιν, ὅθι ξανθὸς Ῥαδάμανθους,
τῇ περ ῥήϊστη βιοτῇ πέλει ἀνθρώποισιν· 565
οὐ νιφετὸς, οὔτ' ἄρ' χειμῶν πολλὸς οὔτε ποτ' ὄμβρος,
ἀλλ' αἰεὶ Ζεφύροιο λιγὺν πνεύοντος ἀήτας

Ὁκεανὸς ἀνῆλθιν ἀναψύχειν ἀνθρώπους,
οὐνεκ' ἔχεις Ἑλένην καὶ σφιν γαμβρὸς Διὸς ἔσσι.
ὧς εἰπὼν ὑπὸ πόντον ἐδύσετο κυμαίνοντα.

570

The story of the return of Menelaus.

αὐτὰρ ἐγὼν ἐπὶ νῆας ἄμ' ἀντιθέοις ἐτάροισιν
ἦια, πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
δόρπον θ' ὀπλίσάμεσθ', ἐπὶ τ' ἤλυθεν ἀμβροσίη νύξ·
δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.

575

ἦμος δ' ἠριγένεια φάνη ροδοδάκτυλος Ἥως,
νῆας μὲν πάμπρωτον ἐρύσσαμεν εἰς ἅλα διῶν,
ἐν δ' ἴστοις τιθέμεσθα καὶ ἱστία νηυσὶν εἰσις·
ἂν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον·
ἐξῆς δ' ἐζόμενοι πολὴν ἅλα τύπτον ἐρετμοῖς.

580

ἄψ δ' εἰς Αἰγύπτιοι, διυπετέος ποταμοῖο,
στήσα νέας, καὶ ἔρεξα τεληέσσας ἐκατόμβας,
αὐτὰρ ἐπεὶ κατέπανσα θεῶν χόλον αἰὲν ἐόντων,
χεῦ' Ἀγαμέμνονι τύμβον, ἦν' ἄσβεστον κλέος εἶη.

585

ταῦτα τελευτήσας νεόμην, δίδοσαν δέ μοι οὖρον
ἄθάνατοι, τοί μ' ὦκα φίλην ἐς πατρίδ' ἔπεμψαν.
ἀλλ' ἄγε νῦν ἐπίμεινον ἐνὶ μεγάροισιν ἑμοῖσιν,
ὄφρα κεν ἑνδεκάτῃ τε δυωδεκάτῃ τε γένηται·
καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα
τρεῖς ἵππους καὶ δίφρον ἐύξοον· αὐτὰρ ἔπειτα
δώσω καλὸν ἄλειςον, ἵνα σπένδῃσθα θεοῖσιν
ἄθανάτοις, ἐμέθεν μεμνημένος ἥματα πάντα.

590

Telemachus is unwilling to stay any longer.

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἦῤα·
Ἰστέῃδῃ, μὴ δὴ με πολὺν χρόνον ἐνθάδ' ἔρυκε.
καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγὼ παρὰ σοί γ' ἀνεχοίμην

595

ἤμενος, οὐδέ κέ μ' οἴκου ἔλοι πόθος οὐδὲ τοκῆων
 αἰνῶς γὰρ μύθοισιν ἔπεσσί τε σοῖσιν ἀκούων
 τέρπομαι. ἀλλ' ἤδη μοι ἀνιάζουσιν ἐταῖροι
 ἐν Πύλῳ ἡγαθέῃ· σὺ δέ με χρόνον ἐνθάδ' ἐρύκεις.
 δῶρον δ' ὅττι κέ μοι δοίης, κειμήλιον ἔστω· 600
 ἵππους δ' εἰς Ἴθάκην οὐκ ἄξομαι, ἀλλὰ σοὶ αὐτῷ
 ἐνθάδε λείψω ἄγαλμα· σὺ γὰρ πεδίῳ ἀνάσσεις
 εὐρέος, ᾧ ἐνὶ μὲν λωτὸς πολλὺς, ἐν δὲ κύπειρον
 πυροὶ τε ζεῖαί τ' ἥδ' εὐρυφνῆς κρὶ λευκόν.
 ἐν δ' Ἴθάκῃ οὐτ' ἄρ' ὁρόμοι εὐρέες οὔτε τι λειμῶν· 605
 αἰγίβοτος, καὶ μᾶλλον ἐπήρατος ἵπποβότοιο.
 οὐ γάρ τις νήσων ἱππῆλατος οὐδ' εὐλείμων,
 αἶθ' ἄλ' ἐκεκλίσται· Ἴθάκῃ δέ τε καὶ περὶ πασέων·

ἄΩς φάτο, μεῖωσεν δὲ βοῆν ἀγαθὸς Μενέλαος,
 χειρὶ τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἐκ τ' ὀνόμαζεν. 610

Ἄϊματός εἰς ἀγαθοῖο, φίλον τέκος, οἶ' ἀγορεύεις·
 τοιγὰρ ἐγὼ τοι ταῦτα μεταστήσω· δύναμαι γάρ.
 δῶρων δ', ὅσος ἐν ἐμῷ οἴκῳ κειμήλια κεῖται
 δώσω δὲ κάλλιστον καὶ τιμηέστατόν ἐστι.
 δώσω τοι κρητῆρα τετυγμένον· ἀργύρεος δὲ 615
 ἔστιν ἅπας, χρυσῷ δ' ἐπὶ χεῖλεα κεκράσται·
 ἔργον δ' Ἡφαίστοιο· πόρεν δέ ἐ Φαῖδριμος ἥρως,
 Σιδονίῳ βασιλεὺς, ὅθ' ἐὸς δόμος ἀμφεκάλυψε
 κείσέ με ροστήσαντα· τεινὸν δ' ἐθέλω τοῦδ' ὀπάσσαι·

ἄΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον, 620
 [δαιτυμόνες δ' ἐς δώματ' ἴσαν θεῖον βασιλῆος.
 οἱ δ' ἦγον μὲν μῆλα, φέρον δ' εὐήτορα οἶνον
 σῖτον δέ σφ' ἄλοχοι καλλικρήδεμνοι ἔπεμπον.
 ὥς οἱ μὲν περὶ δαίπνον ἐπὶ μεγάρῳσι τέοντο],

The scene changes to the palace of Odysseus.

ἡγεστῆρες δὲ πάροιθεν Ὀδυσσεὺς μεγάρῳ 625

δίσκοισιν τέρποντο καὶ αἰγανέησιν ἰέντες,
 ἐν τυκτῷ δαπέδῳ, ὅθι περ πάρος, ὕβριον ἔχοντες.
 Ἄντινοος δὲ καθήστο καὶ Εὐρύμαχος θεοειδής,
 ἀρχοὶ μνηστήρων, ἀρετῇ δ' ἔσαν ἔσοχ' ἄριστοι.
 τοῖς δ' υἱὸς Φρονόιο Νοήμων ἐγγύθεν ἔλθων
 Ἄντινοον μύθοισιν ἀνειρόμενος προσέειπεν·

630

The departure of Telemachus is announced to the
 suitors.

Ἄντινο', ἥ ῥά τι ἴδμεν ἐνὶ φρεσὶν, ἥε καὶ οὐκί,
 ὁππότε Τηλέμαχος νείτ' ἐκ Πύλου ἡμαθόεντος ;
 νῆά μοι οἶχετ' ἄγων· ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς
 Ἥλιδ' ἐς εὐρύχορον διαβήμεναι, ἔνθα μοι ἵπποι
 δώδεκα θήλειαι, ὑπὸ δ' ἡμίονοι ταλαεργοὶ
 ἄδμητες· τῶν κέν τιν' ἐλασσάμενος δαμασαίμην.

635

Ὡς ἔφαθ', οἱ δ' ἀνὰ θυμὸν ἐθάμβεον· οὐ γὰρ ἔφαντο
 ἐς Πύλον οἶχεσθαι Νηλήιον, ἀλλὰ πον αὐτοῦ
 ἀγρῶν ἢ μῆλοισι παρέμμεναι, ἥε συβώτῃ.

640

Τὸν δ' αὖτ' Ἀντίνοος προσέφη, Εὐπείθεος υἱός·
 ἡμερτές μοι ἐνισπε, πότ' ὥχετο καὶ τίνες αὐτῷ
 κοῦροι ἔποντ' ; Ἰθάκης ἐξαίρετοι, ἥ ἐοὶ αὐτοῦ
 θῆτές τε δμῶές τε ; δύναϊτό κε καὶ τὸ τελέσσαι.
 καὶ μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὅφρ' εὖ εἰδῶ,
 ἥ σε βίῃ ἀέκοντος ἀπηύρα νῆα μέλαιναν,
 ἥε ἐκῶν οἱ δῶκας, ἐπεὶ προσπτόζατο μύθοφ.

645

Τὸν δ' υἱὸς Φρονόιο Νοήμων ἀντίον ἠΰδα·
 αὐτὸς ἐκῶν οἱ δῶκα· τί κεν ῥέξειε καὶ ἄλλος,
 ὁππότες ἀνὴρ τοιοῦτος ἔχων μελεδήματα θυμῷ
 αἰτίζῃ ; χαλεπὸν κεν ἀνήρασθαι δόσιν εἶη.
 κοῦροι δ' οἱ κατὰ δῆμον ἀριστεύουσιν μεθ' ἡμέας,
 οἳ οἱ ἔποντ'· ἐν δ' ἀρχὸν ἐγὼ βαίνοντ' ἐνόησα
 Μέντορα, ἥε θεὸν, τῷ δ' αὐτῷ πάντα ἐφείκει.
 ἀλλὰ τὸ θανυμάζω· ἴδον ἐνθάδε Μέντορα διῶν

650

651

χθίζον ὑπηοῖον. τότε δ' ἔμβη νηὶ Πύλουνδε.'

ἌΩς ἄρα φωνήσας ἀπέβη πρὸς δώματα πατρός,
τοῖσιν δ' ἀμφοτέροισιν ἀγάσσατο θυμὸς ἀγήνωρ.
μνηστῆρας δ' ἄμυδις κάθισαν καὶ παῦσαν ἀέθλων.
τοῖσιν δ' Ἀντίνοος μετέφη, Εὐπείθεος υἱὸς 660
[Ἀχινύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην']

Antinous plots his destruction.

ἌΩ πόποι, ἦ μέγα ἔργον ὑπερφιάλως ἐτελέσθη
Τηλεμάχῳ, ὁδὸς ἦδε· φάμεν δέ οἱ οὐ τελέεσθαι.
ἐκ τοσσῶνδ' ἀέκητι νέος παῖς οἴχεται αὐτως, 665
νῆα ἐρυσσάμενος, κρίνας τ' ἀνὰ δῆμον ἀρίστους.
ἄρξει καὶ προτέρῳ κακὸν ἔμμεναι· ἀλλὰ οἱ αὐτῷ
Ζεὺς ὀλέσειε βίην, πρὶν ἡμῖν πῆμα φυτεῦσαι.
ἀλλ' ἄγ' ἐμοὶ δότε νῆα θοὴν καὶ εἵκοσ' ἐταίρους,
ὄφρα μιν αὐτὸν ἰόντα λοχῆσομαι ἡδὲ φυλάξω 670
ἐν πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,
ὥς ἂν ἐπισμυγεῶς ναυτίλλεται εἴνεκα πατρός.'

ἌΩς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον·
αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς Ὀδυσῆος.

Medon informs Penelope,

Οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος 675
μύθων, οὓς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον·
κῆρυξ γάρ οἱ ἔειπε Μέδων, ὃς ἐπέυθετο βουλὰς
αὐλῆς ἐκτὸς ἐών· οἱ δ' ἐνδοθι μῆτιν ὕφαινον.
βῆ δ' ἔμην ἀγγελέων διὰ δώματα Πηνελοπεΐῃ·
τὸν δὲ κατ' οὐδοῦ βάντα προσηύδα Πηνελόπεια· 680

Ῥέκῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγανοί;
ἦ εἰπέμεναι δμῳῆσιν Ὀδυσσῆος θείοιο
ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι;
μὴ μνηστεύσαντες μῆδ' ἄλλοθ' ὁμιλήσαντες

ῥστατα καὶ πύματα νῦν ἐνθάδε δειπνήσειαν. 685

οἱ θάμ' ἀγειρόμενοι βίοντα κατακείρετε πολλὸν,
κῆσι Τηλεμάχιο δαΐφρονος· οὐδέ τι πατρῶν
ὑμετέρων τὸ πρόσθεν ἀκούετε, παῖδες ἔοντες,
οἷος Ὀδυσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν,
οὔτε τινα ῥέξας ἐξαίσιον οὔτε τι εἰπῶν 690

ἐν δῆμῳ· ἥ τ' ἐστὶ δίκη θεῶν βασιλῆων·
ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοῖ.
κεῖνος δ' οὔ ποτε πάμπαν ἀτάσθαλον ἄνδρα ἑώργει.
ἀλλ' ὁ μὲν ὑμέτερος θυμὸς καὶ ἀεικέα ἔργα
φαίνεται, οὐδέ τίς ἐστι χάρις μετόπισθ' εὐεργέων.' 695

Τὴν δ' αὖτε προσέειπε Μῆδων, πεπνυμένα εἰδώς,
' αἶ γὰρ δὴ, βασιλεια, τόδε πλείστον κακὸν εἴη.
ἀλλὰ πολὺ μείζον τε καὶ ἀργαλεώτερον ἄλλο
μνηστῆρες φράζονται, ὃ μὴ τελέσειε Κρονίων·
Τηλέμαχον μεμάσι κατακτάμεν ὀξεί χαλκῷ 700
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκονὴν
ἐς Πύλον ἡγαθέην ἣδ' ἐς Λακεδαίμονα δῖαν.'

who is brokenhearted at the news.

ἌΩς φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ,
δὴν δέ μιν ἀμφασίῃ ἐπέων λάβε· τῷ δέ οἱ ὅσσε
δακρυόφι πλησθεν, θαλερὴ δέ οἱ ἔσχετο φωνή. 705
ὄψ' δὲ δὴ μιν ἔπεσσι ἀμειβομένη προσέειπε·

' Κῆρυξ, τίπτε δέ μοι παῖς οἴχεται; οὐδέ τί μιν χρεὼν
νῆων ὠκυπόρων ἐπιβαινέμεν, αἶ θ' ἄλδος ἵπποι
ἀνδράσι γίγνονται, περώσι δὲ πουλὺν ἐφ' ὑγρῇν.
ἦ ἴνα μηδ' ὄνομ' αὐτοῦ ἐν ἀνθρώποισι λίπηται;' 710

Τὴν δ' ἠμείβετ' ἔπειτα Μῆδων πεπνυμένα εἰδώς,
' οὐκ οἶδ' ἢ τίς μιν θεὸς ὥρορεν ἦε καὶ αὐτοῦ
θυμὸς ἐφωर्मῆθη ἵμεν ἐς Πύλον, ὅφρα πύθηται
πατρὸς ἐοῦ ἢ νόστον, ἢ ὅν τινα πότμον ἐπέσπεν.'

ἌΩς ἄρα φωνήσας ἀπέβη κατὰ δῶμ' Ὀδυσῆος. 715

τὴν δ' ἄχος ἀμφεχύθη θυμοφθόρον, οὐδ' ἄρ' ἔτ' ἔτλη
 δίφρῳ ἐφέξεσθαι πολλῶν κατὰ οἶκον ἐόντων,
 ἀλλ' ἄρ' ἐπ' οὐδοῦ ἴξε πολυκμήτου θαλάμοιο
 οἴκτρ' ὀλοφυρομένη· περὶ δὲ δμῳαὶ μινύριζον
 πᾶσαι, ὅσαι κατὰ δώματ' ἔσαν νέαι ἠδὲ παλαιαί. 720
 τῆς δ' αἰδινὸν γοόωσα μετηῦδα Πηνελόπεια·

‘Κλῦτε, φίλαι· περὶ γάρ μοι Ὀλύμπιος ἄλγε' ἔδωκεν
 ἐκ πασέων, ὅσαι μοι ὁμοῦ τράφεν ἠδ' ἐγένοντο,
 ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,
 παντοίῃσι ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 725
 [ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]
 νῦν αὖ παῖδ' ἀγαπητὸν ἀνηρεῖψαντο θύελλαι
 ἀκλέα ἐκ μεγάρων, οὐδ' ὀρμηθέντος ἄκουσα.
 σχέτλαι, οὐδ' ὑμεῖς περ ἐνὶ φρεσὶ θέσθε ἐκάστη
 ἐκ λεχέων μ' ἀνεγείραι, ἐπιστάμεναι σάφα θυμῷ, 730
 ὅππότε κείνος ἔβη κούλην ἐπὶ νῆα μέλαιναν.
 εἰ γὰρ ἐγὼ πυθόμην ταύτην ὁδὸν ὀρμαίνοντα,
 τῷ κε μάλ' ἢ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο,
 ἢ κέ με τεθυνηῖαν ἐνὶ μεγάροισιν ἔλειπεν.
 ἀλλὰ τις ὀτρηνῶς Δολίον καλέσειε γέροντα, 735
 δμῶ' ἐμὸν ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιοῦσῃ,
 καὶ μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα
 Λαέρτη τάδε πάντα παρεζόμενος καταλέξῃ,
 εἰ δὴ πού τινα κείνος ἐνὶ φρεσὶ μῆτιν ὑφήνας
 ἐξελθὼν λαοῖσιν ὁδύρεται, οἳ μεμάασιν 740
 ὅν καὶ Ὀδυσσῆος φθίσαι γόνον ἀντιθέοιο.’

At Eurycleia's advice, she prays for help to Athena.

Τὴν δ' αὖτε προσέειπε φίλη τροφός Εὐρύκλεια·
 ‘νύμφα φίλη, σὺ μὲν ἄρ με κατάκτανε νηλεὲς χαλκῷ,
 ἢ ἕα ἐν μεγάρῳ· μῦθον δέ τοι οὐκ ἐπικεύσω·
 ἦδ' ἐγὼ τάδε πάντα, πόρον δέ οἱ ὅσσ' ἐκέλευε, 745

σῖτον καὶ μέθυ ἡδύ· ἐμεῦ δ' ἔλετο μέγαν ὄρκον
 μὴ πρὶν σοὶ ἐρέειν, πρὶν δωδεκάτην γε γενέσθαι
 ἢ σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκούσαι,
 ὥς ἂν μὴ κλαίονσα κατὰ χροῶ καλὸν ἰάπτῃς.
 ἀλλ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα, 750
 εἰς ὑπερφῶ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξίν
 εὐχέ' Ἀθηναίῃ κούρῃ Διὸς αἰγιόχοιο·

ἦ γάρ κεν μιν ἔπειτα καὶ ἐκ θανάτοιο σαώσαι.
 μηδὲ γέροντα κάκον κεκακωμένον· οὐ γὰρ οἶω
 πάγχυ θεοῖς μακάρεσσι γονὴν Ἀρκεισιάδαο 755
 ἐχθέσθ', ἀλλ' ἔτι πού τις ἐπέσσεται ὅς κεν ἔχῃσι
 δώματά θ' ὑψερεφέα καὶ ἀπόπροθι πίονας ἀγρούς·

ἌΩς φάτο, τῆς δ' εὐνησε γόον, σχέθε δ' ὅσσε γόοιο.
 ἦ δ' ὑδρηναμένη, καθαρὰ χροῖ εἵμαθ' ἐλοῦσα,
 εἰς ὑπερφῶ' ἀνέβαινε σὺν ἀμφιπόλοισι γυναιξίν, 760
 ἐν δ' ἔθετ' οὐλοχύτας κανέφ, ἡράτο δ' Ἀθήνῃ·

Ἐκλυθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,
 εἴ ποτέ τοι πολύμητις ἐνὶ μεγάροισιν Ὀδυσσεὺς
 ἦ βοὸς ἦ οἶος κατὰ πίονα μηρὶ' ἔκῃε,
 τῶν νῦν μοι μνήσαι, καὶ μοι φίλον νῖα σάωσον, 765
 μνηστῆρας δ' ἀπάλαλκε κακῶς ὑπερνηορέοντας·

ἌΩς εἰποῦσ' ὀλόλυξε, θεὰ δέ οἱ ἔκλυεν ἀρής.
 μνηστῆρες δ' ὁμάδησαν ἀνὰ μέγαρο σκιόεντα·
 ὦδε δέ τις εἶπεςκε νέων ὑπερνηορέοντων·

Ἦ μάλα δὴ γάμον ἄμμι πολυμήστη βασιλεία 770
 ἀρτύει, οὐδὲ τι οἶδεν ὃ οἱ φόνος νῦι τέτυκται·

ἌΩς ἄρα τις εἶπεςκε, τὰ δ' οὐκ ἴσαν ὥς ἐτέτυκτο.
 τοῖσιν δ' Ἀντίνοος ἀγορήσατο καὶ μετέειπε·

Ἐδαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
 πάντας ὁμῶς, μὴ πού τις ἐπαγγείλῃσι καὶ εἴσω. 775
 ἀλλ' ἄγε σιγῇ τοῖον ἀναστάντες τελέωμεν
 μῦθον, ὃ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἦραρεν ἡμῶν·

The ambush laid to await Telemachus.

ἄΩς εἰπὼν ἐκρίνατ' ἐείκοσι φῶτας ἀρίστους,
 βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.
 νῆα μὲν οὖν πάμπρωτον ἄλδς βένθοσδε ἔρυσσαν, 780
 ἐν δ' ἱστόν τε τίθεντο καὶ ἱστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἔρετμὰ τροποῖς ἐν δερματίνοισι
 [πάντα κατὰ μοῖραν· ἀνά θ' ἱστία λευκὰ πέτασσαν·]
 τεύχεα δέ σφ' ἥνεικαν ὑπέρθυμοι θεράποντες.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί· 785
 εὖθα δὲ δόρπον ἔλουντο, μένον δ' ἐπὶ ἔσπερον ἔλθειν.

Ἥ δ' ὑπερώϊω αὔθι περίφρων Πηνελόπεια
 κεῖτ' ἄρ' ἄσιτος, ἄπαστος ἐδηγόος ἡδὲ ποτῆτος,
 ὀρμαίνουσ' ἥ οἱ θάνατον φύγοι νιδὸς ἀμύμων,
 ἦ ὅ γ' ὑπὸ μνηστῆρσιν ὑπερφιάλοισι δαμείῃ. 790
 ὅσσα δὲ μερμήριξε λέων ἀνδρῶν ἐν ὁμίλῳ
 δείσας, ὅππότε μιν δόλιον περὶ κύκλον ἄγωσι,
 τόσσα μιν ὀρμαίνουσιν ἐπήλυθε νήδυμος ὕπνος·
 εὖδε δ' ἀνακλιθεῖσα, λύθεν δέ οἱ ἄψευα πάντα.

Athena cheers Penelope by sending a dream.

Ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη· 795
 εἰδῶλον ποίησε, δέμας δ' ἤκτο γυναικί,
 Ἴφθίμῃ, κούρῃ μεγαλήτορος Ἰκαρίοιο,
 τὴν Εὐμηλος ὄπνιε, Φερῆς ἐνὶ οἰκίᾳ ναίων.
 πέμπει δέ μιν πρὸς δώματ' Ὀδυσσῆος θείοιο,
 εἴως Πηνελόπειαν ὀδυρομένην, γοόωσαν, 800
 παύσειε κλαυθμοῖο γοοῖό τε δακρυόεντος.
 ἐς θάλαμον δ' εἰσῆλθε παρὰ κληίδος ἱμάντα,
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ξείπεν·
 Ἐϋδεις, Πηνελόπεια, φίλον τετιμημένη ἦτορ;
 οὐ μὲν σ' οὐδὲ ἔωσι θεοὶ ῥεῖα ζῶοντες 805

κλαίειν οὐδ' ἀκάχησθαι, ἐπεὶ ῥ' ἔτι νόστιμός ἐστι
σὸς παῖς· οὐ μὲν γάρ τι θεοῖς ἀλιτήμενός ἐστι·'

Τὴν δ' ἡμέλβει· ἔπειτα περίφρων Πηνελόπεια,
ἦδ' ὃν μάλα κνώσσουσ' ἐν ὄνειρείῃσι πύλῃσιν·

‘Τίπτε, κασιγνήτη, δεῦρ' ἦλυθες; οὐ τι πάρος γε 810

πωλείαι, ἐπεὶ μάλα πολλὸν ἀπόπροθι δώματα ναίεις·

καί με κέλει παύσασθαι διζύος ἦδ' ὀδυνάων

πολλέων, αἷ μ' ἐρέθουσι κατὰ φρένα καὶ κατὰ θυμόν,

ἢ πρὶν μὲν πόσιν ἐσθλὸν ἀπώλεσα θυμολέοντα,

παντοίῃς ἀρετῇσι κεκασμένον ἐν Δαναοῖσιν, 815

[ἐσθλὸν, τοῦ κλέος εὐρὺ καθ' Ἑλλάδα καὶ μέσον Ἄργος.]

νῦν αὖ παῖς ἀγαπητὸς ἔβη κοίλης ἐπὶ νηὸς,

νήπιος, οὔτε πόνων εὖ εἰδὼς οὔτ' ἀγοράων.

τοῦ δ' ἔγω καὶ μᾶλλον ὀδύρομαι ἢ περ ἐκείνου.

τοῦ δ' ἀμφιτρομέω καὶ δεῖδιαι μή τι πάθῃσιν, 820

ἦ ὅ γε τῶν ἐνὶ δῆμῳ, ἴν' οἴχεται, ἦ ἐνὶ πόντῳ·

δυσμενέες γὰρ πολλοὶ ἐπ' αὐτῷ μηχανώονται,

ἰέμενοι κτεῖναι, πρὶν πατρίδα γαῖαν ἰκέσθαι·'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν·

‘θάρσει, μηδέ τι πάγχυ μετὰ φρεσὶ δεῖδιθι λίην· 825

τοίῃ γάρ οἱ πομπὸς ἅμ' ἔρχεται, ἦν τε καὶ ἄλλοι

ἄνδρες ἠρήσαντο παρεστάμεναι, δύναται γὰρ,

Παλλὰς Ἀθηναίη· σὲ δ' ὀδυρομένην ἐλεαρεῖ·

ἦ νῦν με προέηκε τέλιν τάδε μυθήσασθαι·'

Τὴν δ' αὖτε προσέειπε περίφρων Πηνελόπεια· 830

‘εἰ μὲν δὴ θεός ἐσσι, θεοῖο τε ἐκλυες αὐδῆς,

εἰ δ' ἄγε μοι καὶ κείνον διζυρὸν κατάλεξον,

ἦ που ἔτι ζῶει καὶ ὄρᾳ φάος ἡελίοιο,

ἦ ἤδη τέθνηκε καὶ εἰν Ἀἰδαο δόμοισι·'

Τὴν δ' ἀπαμειβόμενον προσέφη εἰδῶλον Ἀμαυρόν· 835

‘οὐ μὲν τοι κείνόν γε διηνεκέως ἀγορεύσω,

ζῶει ὅ γ', ἦ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν·'

ἄΩς εἰπὸν σταθμοῖο παρὰ κληῖδα λιόσθη
 ἐς πνοιᾶς ἀνέμων· ἥ δ' ἐξ ὕπνου ἀνόρουσε
 κούρη Ἰκαρίοιο· φίλον δέ οἱ ἦτορ ἰάνθη, 840
 ὥς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ.

The ship is stationed to intercept Telemachus.

Μνηστῆρες δ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα,
 Τηλεμάχῳ φόνον αἰπὺν ἐνὶ φρεσὶν ὀρμαίνοντες.
 ἔστι δέ τις νῆσος μέσση ἄλλι πετρήεσσα,
 μεσσηγὺς Ἰθάκης τε Σάμοιό τε παιπαλοέσσης, 845
 Ἄστερις, οὐ μεγάλη· λιμένες δ' ἐνὶ ναύλοχοι αὐτῇ
 ἀμφίδυμοι· τῇ τὸν γε μένον λοχόωντες Ἀχαιοί.

ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσεύς σχεδία.

Athena in Olympus complains of the hard fate of
Odysseus.

Ἦὼς δ' ἐκ λεχέων παρ' ἀγανού Τιθωνοῖο
ᾤρνυθ', ἧν' ἀθανάτοισι φόως φέροι ἡδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θῶκόνδε καθίζανον, ἐν δ' ἄρα τοῖσι
Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος 5
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
 'Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω
σκηπτοῦχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδώς·
ἀλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι, 10
ὥς οὐ τις μέμνηται Ὀδυσῆος θελοῖο
λαῶν, οἷσιν ἄνασσε, πατήρ δ' ὥς ἥπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων,
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκη
ἴσχει· ὁ δ' οὐ δύναται ἦν πατρίδα γαῖαν ἰκέσθαι· 15
οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἳ κέν μιν πέμπουσιν ἐπ' εὐρέα νῶτα θαλάσσης.
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμῶσιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουήν
ἔς Πύλον ἡγαθὴν ἡδ' ἔς Λακεδαίμονα διαν.' 20

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 'τέκνον ἐμὸν, ποῖόν σε ἔπος φύγην ἕρκος ὀδόντων'
 οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτῇ,
 ὥς ἢ τοι κείνους Ὀδυσσεὺς ἀποτίσεται ἐλθών·
 Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γὰρ, 25
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται,
 μνηστήρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται.'

Zeus despatches Hermes to Calypso's isle.

Ἡ ῥα, καὶ Ἑρμείαν, υἱὸν φίλον, ἀντίον ἤδα·
 'Ἑρμεία· σὺ γὰρ αὐτε τά τ' ἄλλα περ ἄγγελός ἐσσι·
 νύμφη εὐπλοκάμφῃ εἰπεῖν νημερτέα βουλὴν, 30
 νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
 οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
 ἀλλ' ὃ γ' ἐπὶ σχεδὴς πολυδέσμου πῆματα πάσχων
 ἡματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἴκοιτο,
 Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν, 35
 οἳ κέν μιν περὶ κῆρι θεὸν ὥς τιμήσουσι,
 πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
 χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες,
 πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεὺς,
 εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληϊδος αἴσαν. 40
 ὥς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ εἶν ἐς πατρίδα γαῖαν.'

Ὡς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεῖφόντης.
 αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα,
 ἀμβρόσια, χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὕγρην 45
 ἡδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο.
 εἴλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
 ὦν ἐθέλει, τοὺς δ' αὐτε καὶ ὑπνώοντας ἐγείρει.
 τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεῖφόντης.
 Πιερίην δ' ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ· 50

σεύατ' ἔπειτ' ἐπὶ κῦμα λάρψ ὄρνιθι ἑοικῶς,
 ὅς τε κατὰ δεινοὺς κόλπους ἄλδος ἀτρυνέτοιο
 ἰχθὺς ἀγρώσσων πυκινὰ πτερὰ δέυεται ἄλμῃ·
 τῷ ἱκελος πολέεσσι ὀχῆσατο κύμασιν Ἑρμῆς.
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐρύσαν, 55
 ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἡπειρόνδε
 ἦιεν, ὄφρα μέγα σπέος ἱκετο, τῷ ἔνι νύμφη
 ναῖεν ἐνπλόκαμος· τὴν δ' ἔνδοθι τέτμεν εὐόσαν.
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόθι δ' ὁδμῇ
 κέδρου τ' εὐκαίοιο θύου τ' ἀνὰ νῆσον ὁδῶδει 60
 δαιομένων· ἢ δ' ἔνδον αἰοιδιάουσ' ὅπῃ καλῇ,
 ἱστὸν ἐποικομένη χρυσεῇ κερκίδ' ὕφαινευ.
 ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθώσας,
 κλήθρη τ' αἰγειρός τε καὶ εὐώδης κυπάρισσος.
 ἔνθα δέ τ' ὄρνιθες ταυνσίπτεροι εὐνάζοντο, 65
 σκῶπές τ' ἱρηκές τε ταυνύλωσσοί τε κορῶναι
 εἰνάλιαι, τῇσιν τε θαλάσσια ἔργα μέμηλεν.
 ἢ δ' αὐτοῦ τετάνυστο περὶ σπέιους γλαφυροῖο
 ἡμερὶς ἡβώωσα, τεθήλει δὲ ^ωσταφυλῆσι·
 κρήναι δ' ἐξείης πίσυρες ῥέον ὕδατι λευκῷ, 70
 πλησίσαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
 ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου
 θήλεον· ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
 θηήσαιο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.
 ἔνθα στὰς θηεῖτο διάκτορος ἀργειφόντης. 75
 αὐτὰρ ἐπειδὴ πάντα ἑὸ θηήσατο θυμῷ,
 αὐτίκ' ἄρ' εἰς εὐρὸν σπέος ἤλυθεν· οὐδέ μιν ἄντην
 ἠγνόησεν ἰδοῦσα Καλυψὼ, δία θεάων,
 οὐ γάρ τ' ἀγνώτες θεοὶ ἀλλήλοισι πέλονται
 ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει. 80
 οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,
 ἀλλ' ὃ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,

δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων
 [πόντον ἐπ' ἀτρίγετον δερκέσκετο δάκρυα λείβων].
 Ἑρμείαν δ' ἐρέεινε Καλυψὼ, διὰ θεάων, 85
 ἐν θρόνῳ ἰδρύσασα φαεινῷ, σιγαλόεντι·

ἴππε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
 αἰδοῖός τε φίλος τε; πάρος γε μὲν οὐ τι θαμίζεις.
 αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
 εἰ δύνamai τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν. 90
 [ἄλλ' ἔπειο προτέρω, ἵνα τοι παρ ξείνια θείω.]

ἄΩς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
 ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος ἀργειφόντης.
 αὐτὰρ ἐπεὶ δεῖπνησε καὶ ἦραρε θυμὸν ἐδωδῇ, 95
 καὶ τότε δῆ μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·

He bids her to release Odysseus.

Ἐῖρωτᾷς μ' ἐλθόντα θεὰ θεόν· αὐτὰρ ἐγὼ τοι
 νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
 Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα· 100
 τίς δ' ἂν ἐκὼν τοσσόνδε διαδράμοι ἄλμυρὸν ὕδωρ
 ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἷ τε θεοῖσιν
 ἱερά τε ρέζουσι καὶ ἐξαίτους ἐκατόμβας.
 ἀλλὰ μάλ' οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.
 φησὶ τοι ἄνδρα παρῆναι οἰζυρώτατον ἄλλων, 105
 τῶν ἀνδρῶν οἳ ἄστυ πέρι Πριάμοιο μάχοντο
 εἰνάετες, δεκάτῃ δὲ πόλιν πέρσαντες ἐβησαν
 οἰκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτουντο,
 ἢ σφιν ἐπῶρσ' ἀνεμὸν τε κακὸν καὶ κύματα μακρά,
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι, 110
 τὸν δ' ἄρα δεῦρ' ἀνεμὸς τε φέρων καὶ κύμα πέλασσε.]
 τὸν νῦν σ' ἠνώγει ἀποπεμπέμεν ὅττι τάχιστα·

οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,
 ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν.' 115

*Ὡς φάτο, ῥίγησεν δὲ Καλυψὼ, δῖα θεάων,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Reluctantly the goddess consents.

Ἰσμέλιος ἔστε, θεοὶ, ζηλήμονες ἔξοχον ἄλλων,
 οἳ τε θεαῖς ἀγάσθε παρ' ἀνδράσιν εὐνάζεσθαι
 ἀμφοδῆν, ἣν τίς τε φίλον ποιήσεται ἀκοίτην. 120
 ὧς μὲν ὅτ' Ὀρίων ἔλετο ῥοδοδάκτυλος Ἥως,
 τόφρα οἱ ἠγάσθε θεοὶ ῥεῖα ζῶντες,
 ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνε.
 ὧς δ' ὅπότε Ἰασίωνι ἐνπλόκαμος Δημήτηρ, 125
 ᾧ θυμῷ εἷσασα, μίγη φιλότῃτι καὶ εὐνῇ
 νειῶ ἐνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
 Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ.
 ὧς δ' αὖ νῦν μοι ἀγάσθε, θεοὶ, βροτὸν ἄνδρα παρεῖναι.
 τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα 130
 οἶον, ἐπεὶ οἱ νῆα θοὴν ἀργῇτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
 [ἐνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 τὸν δ' ἄρα δεῦρ' ἀνεμὸς τε φέρων καὶ κύμα πέλασσε.]
 τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον 135
 θήσειν ἀθάνατον καὶ ἀγέρων ἥματα πάντα.
 ἀλλ' ἐπεὶ οὐ πως ἔστι Διὸς νόον αἰγιόχοιο
 οὔτε παρελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι,
 ἐρρέτω, εἴ μιν κείνος ἐποτρύνει καὶ ἀνώγει,
 πάντων ἐπ' ἀτρύγετον. πέμψω δέ μιν οὐ πῇ ἐγώ γε· 140
 οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,

οἱ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
 αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,
 ὥς κε μάλ' ἀσκηθῆς ἦν πατρίδα γαῖαν ἵκηται.'

Τὴν δ' αὖτε προσέειπε διάκτορος ἀργειφόντης·
 'οὕτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
 μή πῶς τοι μετόπισθε κοτεσσάμενος χαλεπήνη.'
 ὧς ἄρα φωνήσας ἀπέβη κρατὺς ἀργειφόντης'

145

Calypso informs Odysseus, and bids him build a boat,

ἣ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
 ἦι, ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
 τὸν δ' ἄρ' ἐπ' ἀκτῆς εὔρε καθήμενον· οὐδέ ποτ' ὅσσε
 δακρυνόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
 νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἦνδανε νύμφη.
 ἀλλ' ἦ τοι νύκτας μὲν λαύεσκεν καὶ ἀνάγκη
 ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·
 ἦματα δ' ἐν πέτρῃσι καὶ ἡιόνεσσι καθίζων
 [δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων]
 πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
 ἀγχοῦ δ' ἱσταμένη προσεφώνεε διὰ θεάων'

150

155

Ῥάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν
 φθινέτω· ἦδη γάρ σε μάλ' ἀπρόφρασσ' ἀποπέμψω.
 ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἁρμόξεο χαλκῷ
 εὐρεῖαν σχεδίην· αὐτὰρ ἵκρια πῆξαι ἐπ' αὐτῆς
 ὑψοῦ, ὥς σε φέρῃσιν ἐπ' ἡεροειδέα πόντον.
 αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
 ἐνθήσω μενοεικέ', ἃ κέν τοι λιμὸν ἐρύκοι,
 εἵματά τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὀπισθεν,
 ὥς κε μάλ' ἀσκηθῆς σὴν πατρίδα γαῖαν ἵκηαι,
 αἶ κε θεοὶ γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οἳ μιν φέρτεροί εἰσι νοῆσαι τε κρήνην τε.'

160

165

170

*Ως φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

‘Ἄλλο τι δὴ σὺν θεῇ, τόδε μῆδαι οὐδέ τι πομπήν,
ἣ με κέλειαι σχεδὴν περάαν μέγα λαῖτμα θαλάσσης,
δεινὸν τ’ ἀργαλέον τε· τὸ δ’ οὐδ’ ἐπὶ νῆες εἴσαι 175
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὐρῷ.

οὐδ’ ἂν ἐγὼν ἀέκητι σέθεν σχεδὴς ἐπιβαίην,
εἰ μὴ μοι τλαίης γε, θεῇ, μέγαν ὄρκον ὁμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

*Ως φάτο, μείδῃσεν δὲ Καλυψῶ, δῖα θεάων, 180
χειρὶ τέ μιν κατέρεξεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν·

‘Ἡ δὴ ἄλιτρός γ’ ἐσσί καὶ οὐκ ἀποφώλια εἰδὼς,
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεύσαι.

ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρύς ὑπερθε
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος 185
ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι,
μή τί σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.

ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσπ’ ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρειῶ τόσον ἴκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναΐσιμος, οὐδέ μοι αὐτῇ 190
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ’ ἐλεήμων.’

*Ως ἄρα φωνήσας ἠγήσατο δῖα θεάων
καρπαλίμως· ὁ δ’ ἔπειτα μετ’ ἔχνια βαῖνε θεοῖο.
ἶξον δὲ σπείους γλαφυρὸν θεὸς ἠδὲ καὶ ἀνὴρ,
καὶ ῥ’ ὁ μὲν ἔνθα καθέζετ’ ἐπὶ θρόνου ἔνθεν ἀνέστη 195
Ἑρμείας, νύμφη δ’ ἐτίθει πάρα πᾶσαν ἐδωδὴν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·

αὐτῇ δ’ ἀντίον ἶξεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ’ ἀμβροσίην δμῳαὶ καὶ νέκταρ ἔθηκαν.
οἱ δ’ ἐπ’ ὀνείαθ’ ἐτοῖμα προκείμενα χεῖρας ἱαλλον. 200
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,
τοῖς ἄρα μύθων ἦρχε Καλυψῶ, δῖα θεάων·

though she would fain keep him with her.

‘Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,
οὕτω δὴ οἰκόνδε φίλῃν ἐς πατρίδα γαίαν
αὐτίκα νῦν ἐθέλεις ἵεναι; σὺ δὲ χαῖρε καὶ ἔμπης. 205
εἴ γε μὲν εἰδείης σῆσι φρεσὶν ὅσσα τοι αἶσα
κῆδε’ ἀναπλήσαι, πρὶν πατρίδα γαίαν ἰκέσθαι,
ἐνθάδε κ’ αὖθι μένων παρ’ ἐμοὶ τόδε δῶμα φυλάσσοις
ἄθανάτος τ’ εἴης, ἱμερόμενός περ ἰδέσθαι
σὴν ἄλοχον, τῆς αἰὲν ἐέλδαι ἥματα πάντα. 210
οὐ μὲν θην κείνης γε χερεῖων εὖχομαι εἶναι,
οὐ δέμας, οὐδὲ φνὴν, ἐπεὶ οὐ πως οὐδὲ ἔοικε
θυητὰς ἀθανάτησι δέμας καὶ εἶδος ἐρίζειν.’

Τὴν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
‘πότνα θεά, μή μοι τόδε χῶεο· οἶδα καὶ αὐτὸς 215
πάντα μάλ’, οὐνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρῃ μέγεθός τ’ εἰσάντα ἰδέσθαι·
ἢ μὲν γὰρ βροτός ἐστι, σὺ δ’ ἀθάνατος καὶ ἀγήρως.
ἀλλὰ καὶ ὥς ἐθέλω καὶ ἐέλδομαι ἥματα πάντα
οἴκαδέ τ’ ἐλθέμεναι καὶ νόστιμον ἡμαρ ἰδέσθαι. 220
εἰ δ’ αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιω ἔχων ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πόλλ’ ἔπαθον καὶ πόλλ’ ἐμόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω.’

‘Ὡς ἔφατ’, ἥελιος δ’ ἄρ’ ἔδυν καὶ ἐπὶ κνέφας ἦλθεν’ 225
ἐλθόντες δ’ ἄρα τῷ γε μυχῶ σπείλους γλαφυροῦο
τερπέσθην φιλότῃτι, παρ’ ἀλλήλοισι μένοντες.

The boat-building.

Ἥμος δ’ ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
αὐτίχ’ ὁ μὲν χλαῖνάν τε χιτῶνά τε ἔνυντ’ Ὀδυσσεύς,
αὐτὴ δ’ ἀργύφειον φῶρος μέγα ἔνυντο νύμφη, 230

λεπτόν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἱζυῖ
 καλὴν χρυσεῖην· κεφαλῇ δ' ἐφύπερθε καλύπτειν·
 καὶ τότε Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν.
 δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσι,
 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ 235
 στειλεῖον περικαλλὲς ἐλάων, εὖ ἐναρηρός·
 δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῦ
 νήσον ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκει,
 κλήθρη τ' αἰγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
 αὖα πάλαι, περὶ κηλα, τά οἱ πλώοιεν ἐλαφρώς. 240
 αὐτὰρ ἐπειδὴ δεῖξ' ὅθι δένδρεα μακρὰ πεφύκει,
 ἡ μὲν ἔβη πρὸς δῶμα Καλυψῶ, δῖα θεάων,
 αὐτὰρ ὁ τὰμνετο δοῦρα· θεῶς δέ οἱ ἦντο ἔργον.
 εἵκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
 ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἵθυνεν. 245
 τόφρα δ' ἔνεικε τέρετρα Καλυψῶ, δῖα θεάων·
 τέτρηνεν δ' ἄρα πάντα καὶ ἤρμοσεν ἀλλήλοισι,
 γόμφουσιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασεν.
 ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ
 φορτῖδος εὐρείης, εὖ εἰδὼς τεκτοσυνάων, 250
 τόσσον ἔπ' εὐρείαν σχεδὴν ποιήσατ' Ὀδυσσεύς.
 ἱκρία δὲ στήσας, ἀραρῶν θαμέσι σταμίνεσσι,
 ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
 ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
 πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὅφρ' ἰθύνει. 255
 φράζε δέ μιν ῥίπεσσι διαμπερὲς οἰσύνῃσι
 κύματος εἴλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
 τόφρα δὲ φέρε' ἔνεικε Καλυψῶ, δῖα θεάων,
 ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά
 ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ, 260
 μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.

Odysseus starts from Ogygia.

Τέτρατον ἡμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
 τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου διὰ Καλυψῶ,
 εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
 ἐν δέ οἱ ἄσκον ἔθηκε θεὰ μέλανος οἴνοιο 265
 τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα
 κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά·
 οὖρον δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 γηθόσυνος δ' οὐρῷ πέτασ' ἱστίᾳ διὸς Ὀδυσσεύς.
 αὐτὰρ ὁ πηδαλίῳ λθύνετο τεχνηέντως 270
 ἡμενος· οὐδὲ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτε
 Πηλιάδας τ' ἐσορῶντι καὶ ὄψ' ἐδύοντα Βοώτην
 Ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπὶ κλησιν καλέουσιν,
 ἣ τ' αὐτοῦ στρέφεται καὶ τ' Ὠρίωνα δοκεύει,
 οἷη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο· 275
 τὴν γὰρ δὴ μιν ἄνωγε Καλυψῶ, διὰ θεάων,
 ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
 ἐπὰ δὲ καὶ δέκα μὲν πλέεν ἡματα ποντοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ· 280
 εἶσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέϊ πόντῳ.

Poseidon sees him, raises a storm and wrecks him.

Τὸν δ' ἐξ Αἰθιόπων ἀνίων κρείων ἐνοσίχθων
 τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἶσατο γάρ οἱ
 πόντον ἐπιπλώων· ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
 κινήσας δὲ κάρη προτὶ ὄν μυθήσατο θυμόν· 285
 ὦ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
 ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος,
 καὶ δὴ Φαιήκων γαίης σχεδὸν, ἔνθα οἱ αἶσα
 ἐκφυγείην μέγα πείραρ διζύος, ἣ μιν ἰκάνει·
 ἀλλ' ἔτι μὲν μὴν φημι ἄδην ἐλάαν κακότητος· 290

ἄΩς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
 χερσὶ τρίαῖναν ἐλών· πάσας δ' ὀρόθυνεν ἀέλλας
 παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 σὺν δ' Εὐρώς τε Νότος τ' ἔπесε Ζέφυρός τε δυσαῖς 295
 καὶ Βορέης αἰθρηγενέτης, μέγα κῦμα κυλίνδων.
 καὶ τότε Ὀδυσσεύς λυτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ μοι ἐγὼ δειλὸς, τί νῦ μοι μήκιστα γένηται;
 δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν, 300
 ἦ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἰκέσθαι,
 ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται,
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν
 Ζεὺς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
 παντοίων ἀνέμων. νῦν μοι σὼς αἰπὺς ὀλεθρος. 305
 τρισμάκαρες Δαναοὶ καὶ τετράκις, οἳ τότε ὄλοντο
 Τροίῃ ἐν εὐρείῃ, χάριν Ἀτρεΐδῃσι φέροντες.
 ὥς δὴ ἐγὼ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
 ἥματι τῷ ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
 Τρῶες ἐπέρβριψαν περὶ Πηλείωνι θανόντι. 310
 τῷ κ' ἔλαχον κτερέων, καὶ μεν κλέος ἦγον Ἀχαιοί·
 νῦν δέ με λευγαλέῳ θανάτῳ εἴμαρτο ἁλῶναι.
 ἄΩς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης,
 δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξε.
 τῆλε δ' ἀπὸ σχεδὴς αὐτὸς πέσσε, πηδάλιον δὲ 315
 ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξε
 δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
 τηλοῦ δὲ σπείρον καὶ ἐπίκριον ἔμπесε πόντῳ.
 τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδ' ἐδυνάσθη
 αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὀρμῆς· 320
 εἵματα γάρ ῥ' ἐβάρυνε, τὰ οἱ πόρε δια Καλυψώ.
 ὁψὲ δὲ δὴ ῥ' ἀνέδω, στόματος δ' ἐξέπτυσεν ἄλμην

πικρὸν, ἢ οἱ πολλὰ ἀπὸ κρατὸς κελάρυζεν.
 ἀλλ' οὐδ' ὥς σχεδὴς ἐπελήθετο, τειρόμενός περ,
 ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς, 325
 ἐν μέσση δὲ καθίζε τέλος θανάτου ἀλεείνων.
 τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
 ὥς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
 ἄμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήλησιν ἔχονται,
 ὥς τὴν ἄμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα· 330
 ἄλλοτε μὲν τε Νότος Βορρὴ προβάλεσκε φέρεσθαι,
 ἄλλοτε δ' αὖτ' Εὐρὸς Ζεφύρῳ εἵξασκε διώκειν.

Leucothea pities him, and gives him her wimple for a
 life-buoy.

Τὸν δὲ ἶδεν Κάδμου θυγάτηρ, καλλίσφυρος Ἰνώ,
 Λευκοθέη, ἣ πρὶν μὲν ἦν βροτὸς αὐδήεσσα,
 νῦν δ' ἄλως ἐν πελάγεσσι θεῶν ἔξ ἔμμορε τιμῆς. 335
 ἦ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον, ἄλγε' ἔχοντα·
 [αἰθυίῃ δ' εἰκυῖα ποτῇ ἀνεδύσετο λίμνης,]
 ἴξε δ' ἐπὶ σχεδὴς πολυδέσμον εἰπέ τε μῦθον·

‘Κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
 ὠδύσας ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; 340
 οὐ μὲν δὴ σε καταφθίσει, μάλα περ μενεαίνων.
 ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
 εἴματα ταῦτ' ἀποδὺς σχεδὴν ἀνέμοισι φέρεσθαι
 κάλλιπ', ἀτὰρ χεῖρεσσι νέων ἐπιμαίεο νόστου
 γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι. 345
 τῇ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τάνυσσαι
 ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
 αὐτὰρ ἐπὴν χεῖρεσσιν ἐφάψραι ἡπείροιο,
 ἄψ ἀπολυσάμενος βαλέειν εἰς οἶνοπα πόντον
 πολλὸν ἀπ' ἡπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι.’ 350
 ὣς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,

αὐτὴ δ' ἄψ ἔς πόντον ἐδύσετο κυμαίνοντα
 αἰθυλή εἰκυῖα· μέλαν δέ ἐ κῦμα κάλυψεν.
 αὐτὰρ ὁ μερμήριξε πολύτλας διὸς Ὀδυσσεὺς,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν· 355

‘ὦ μοι ἐγὼ, μή τίς μοι ὑφαίνῃσιν δόλον αὔτε
 ἀθανάτων, ὃ τέ με σχεδὴς ἀποβῆναι ἀνῶγει.
 ἀλλὰ μάλ' οὐ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσι
 γαῖαν ἐγὼν ἰδόμεν, ὅθι μοι φάτο φύξιμον εἶναι.
 ἀλλὰ μάλ' ὦδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον· 360
 ὅφρ' ἂν μὲν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
 τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχω·
 αὐτὰρ ἐπὴν δὴ μοι σχεδὴν διὰ κῦμα τινάξῃ,
 νήξομ', ἐπεὶ οὐ μὲν τι πάρα προνοῆσαι ἄμεινον.’

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 365
 ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
 δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.
 ὥς δ' ἄνεμος ζαῖς ἤλων θημῶνα τινάξῃ
 καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη,
 ὥς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς 370
 ἄμφ' ἐνὶ δούρατι βαῖνε, κέληθ' ὥς ἵππον ἐλαύνων,
 εἴματα δ' ἐξαπέδυνε, τὰ οἱ πόρε διὰ Καλυνῶ.
 αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
 αὐτὸς δὲ πρηνὴς ἄλλ' κάππεσε, χεῖρε πετάσσας,
 νηχόμεναι μεμαώς· ἴδε δὲ κρείων ἐνοσίχθων, 375
 κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·

‘Οὔτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
 εἰς ὃ κεν ἀνθρώποισι διοτρεφέεσσι μιγῆης·
 ἀλλ' οὐδ' ὥς σε ἔολπα ὀνόσσεσθαι κακότητος.’

*Ὡς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους, 380
 ἵκετο δ' εἰς Αἰγᾶς, ὅθι οἱ κλυτὰ δῶματ' ἔασιν.

Athena stills the storm.

Αὐτὰρ Ἀθηναίη, κόρη Διὸς, ἅλλ' ἐνόησεν·
 ἦ τοι τῶν ἄλλων ἀνέμων κατέδρησε κελεύθους,
 παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
 ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν, 385
 ἕως ὃ γε Φαίηκεσσι φιληρέτμοισι μίγῃ
 διογενὴς Ὀδυσσεύς, θάνατον καὶ Κῆρας ἀλύξας.

Odysseus sights land, but finds the coast too dangerous,

Ἔνθα δὴ νύκτας δύο τ' ἡμέματα κύματι πηγῷ
 πλάζετο, πολλὰ δέ οἱ κραδίῃ προτιόσσετ' ὀλεθρον.
 ἅλλ' ὅτε δὴ τρίτον ἡμῶν ἐνπλόκαμος τέλεσ' ἦεν, 390
 καὶ τότε ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη
 ἔπλετο νημελίη, ὃ δ' ἄρα σχεδὸν εἰσίδε γαῖαν
 ὁδὺ μάλα προῖδων, μεγάλου ὑπὸ κύματος ἄρβεις.
 ὥς δ' ὅτ' ἂν ἀσπασίος βίότος παίδεσσι φανήη
 πατὴρ, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων, 395
 δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
 ἀσπασίον δ' ἄρα τὸν γε θεοὶ κακότητος ἔλυσαν,
 ὥς Ὀδυσῆ' ἀσπαστὸν εἰείσατο γαῖα καὶ ὕλη,
 νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
 ἅλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, 400
 καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
 ῥόχθει γὰρ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο
 δεινὸν ἐρευνόμενον, εἴλυτο δὲ πάνθ' ἄλδος ἄχνη·
 οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,
 ἅλλ' ἅκται προβλήτες ἔσαν σπιλάδες τε πάγοι τε 405
 καὶ τότε Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
 ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
 ὦ μοι, ἐπεὶ δὴ γαῖαν ἀελπεία δῶκεν ἰδέσθαι

Ζεὺς, καὶ δὴ τότε λαῖτμα διατμήξας ἐτέλεσσα,
 ἔκβασις οὐ πη φαίνεθ' ἄλως πολιοῖο θύραζε· 410
 ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
 βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρῃ,
 ἀγχιβαθὴς δὲ θάλασσα, καὶ οὐ πως ἔστι πόδεσσι
 στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
 μή πῶς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ 415
 κῦμα μέγ' ἀρπάξαν· μελέῃ δέ μοι ἔσσεται ὀρμή.
 εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἣν πον ἐφεύρω
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης,
 δεῖδω μή μ' ἐξαῦτις ἀναρπάξασα θύελλα
 πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα, 420
 ἥέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
 ἐξ ἄλως, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτης·
 οἶδα γὰρ ὥς μοι ὁδῶδυσται κλυτὸς ἐννοσίγαιος.

Εἶτος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτῇν. 425
 ἔνθα κ' ἀπὸ ῥινούς δρύφθη, σὺν δ' ὅστέ' ἀράχθη,
 εἰ μὴ ἐπὶ φρεσὶ θῆκε θεὰ γλαυκῶπις Ἀθήνη·
 ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
 τῆς ἔχετο στενάχων, εἴως μέγα κῦμα παρήλθε.
 καὶ τὸ μὲν ὥς ὑπάλυξε, παλιρῥόθιον δέ μιν αὖτις 430
 πλήξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
 ὥς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
 πρὸς κοτυληδονόφιν πυκινὰ λείγγες ἔχονται,
 ὥς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν
 ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν. 435
 ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεὺς,
 εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
 κύματος ἐξαναδὺς, τὰ τ' ἐρεύγεται ἥπειρόνδε,
 νῆχε παρὲξ, ἐς γαῖαν ὀρώμενος, εἰ πον ἐφεύροι
 ἡϊόνας τε παραπλήγας λιμένας τε θαλάσσης. 4

till he swims up the mouth of the river,

ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἴξε νέων, τῇ δὴ οἱ εἰέλσαστο χῶρος ἄριστος,
λείος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἔγνω δὲ προρέοντα καὶ εὔξαστο ὃν κατὰ θυμόν·

‘Κλυθι, ἄναξ, ὅτις ἐσσί· πολὺλλιστον δέ σ’ ἰκάνω,
φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπὰς. 446

αἰδοῖος μὲν τ’ ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὥς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ’ ἰκάνω πολλὰ μογήσας.
ἀλλ’ ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὐχομαι εἶναι.’ 450

ἌΩς φάθ’, ὁ δ’ αὐτίκα παῦσεν ἐδὼν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δὲ οἱ ποίησε γαλήνην, τὸν δ’ ἐσάωσεν
ἐς ποταμοῦ προχοάς· ὁ δ’ ἄρ’ ἄμφω γούνατ’ ἔκαμψε
χεῖράς τε στιβαράς· ἀλλὶ γὰρ δέδμητο φίλον κῆρ.
ῥῶδες δὲ χροά πάντα, θάλασσα δὲ κήκιε πολλή 455
ἂν στόμα τε ῥῖνός θ’· ὁ δ’ ἄρ’ ἄπνευστος καὶ ἀνανδός
κεῖτ’ ὀλιγηπελέων, κάματος δὲ μιν αἰνὸς ἵκανε.

ἀλλ’ ὅτε δὴ ῥ’ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθήκεν, 460
ἂψ δ’ ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ’ ἄρ’ Ἴνῳ
δέξαστο χερσὶ φίλησιν· ὁ δ’ ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζεῖδωρον ἄρουραν
ὀχθήσας δ’ ἄρα εἶπε πρὸς ὃν μεγαλίστορα θυμόν·

‘ὦ μοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;
εἰ μὲν κ’ ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω, 466
μή μ’ ἄμυδις στίβῃ τε κακῇ καὶ θήλυν ἐέρση
ἐξ ὀλιγηπελὲος δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ’ ἐκ ποταμοῦ ψυχρὴ πνέει ἡῶθι πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβᾷς καὶ δάσκιον ὕλην 470

θάμνοις ἐν πυκινούσι καταδράθω, εἴ με μεθείη
 δῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθῃ,
 δεῖδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωμαι.'

where he lands; and makes a bed of leaves under a
 thicket.

Ἄς ἄρα οἱ φρονέοντι δοάσαστο κέρδιον εἶναι·
 βῆ ῥ' ἵμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὖρεν 475
 ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,
 ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλῆς, ὁ δ' ἐλαίης.
 τοὺς μὲν ἄρ' οὐτ' ἀνέμων διὰ μένος ὕγρὸν ἀέντων,
 οὔτε ποτ' ἡέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
 οὐτ' ὄμβρος περάσκει διαμπερές· ὥς ἄρα πυκνοὶ 480
 ἀλλήλοισιν ἔφυν ἐπαμοιβαδίσ· οὗς ὑπ' Ὀδυσσεὺς
 δύσσει'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
 εὐρείαν· φύλλων γὰρ ἔην χύσις ἥλιθα πολλή,
 ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι
 ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαῖνοι. 485
 τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεὺς,
 ἐν δ' ἄρα μέσση λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
 ὥς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυσσε μελαίνῃ
 ἀγροῦ ἐπ' ἐσχατιῇς, ᾧ μὴ πάρα γείτονες ἄλλοι,
 σπέρμα πυρὸς σώζων, ἵνα μὴ ποθεν ἄλλοθεν αὔῃ, 490
 ὥς Ὀδυσσεὺς φύλλοισι καλύψατο· τῷ δ' ἄρ' Ἀθήνη
 ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
 δυσποnéος καμάτοιο, φίλα βλέφαρ' ἀμφικαλύψας.

ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

Athena appears in a dream to Nausicaa.

ἌΩς ὁ μὲν ἔνθα καθεῦθε πολύτλας δῖος Ὀδυσσεὺς
 ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
 βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
 οἳ πρὶν μὲν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
 ἀγχοῦ Κυκλώπων· ἀνδρῶν ὑπερηνορέοντων, 5
 οἳ σφεας σινέσκοντο, βίῃφι δὲ φέρτεροι ἦσαν.
 ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδῆς,
 εἶσεν δὲ Σχερίῃ, ἐκὰς ἀνδρῶν ἀλφειστάων,
 ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
 καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας. 10
 ἀλλ' ὁ μὲν ἤδη κηρὶ δαμείς Ἀἰδόςδε βεβήκει,
 Ἀλκίνοος δὲ τότε ἦρχε, θεῶν ἅπο μῆδεα εἰδώς.
 τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις Ἀθήνη,
 νόστον Ὀδυσσῆι μεγαλήτορι μητιώσα.
 βῆ δ' ἔμιν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρη 15
 κοιμάτ' ἀθανάτησι φυὴν καὶ εἴδος ὁμοίῃ,
 Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 πὰρ δὲ δύ' ἀμφίπολοι, χαρίτων ἅπο κάλλος ἔχουσαι,
 σταθμοῦν ἐκάτερθε· θύραι δ' ἐπέκειντο φαιεαί.
 ἡ δ' ἀνέμου ὥς πνοιὴ ἐπέσσυτο δέμνια κούρης, 20
 στή δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ μιν πρὸς μῦθον ἔειπεν,

εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
ἧ οἱ ὀμηλική μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἔεισαμένη προσέφη γλαυκῶπις Ἀθήνη·

‘Ναυσικάα, τί νύ σ’ ὦδε μεθήμονα γείνατο μήτηρ; 25
εἴματα μὲν τοι κείται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδὸν ἔστιν, ἵνα χρή καλὰ μὲν αὐτὴν
ἐννυσθαι, τὰ δὲ τοῖσι παρασχεῖν οἷ κέ σ’ ἄγονται.

ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρουσιν δὲ πατήρ καὶ πότνια μήτηρ. 30

ἀλλ’ ἵομεν πλυνέουσαι ἅμ’ ἡοῖ φαινομένηφι·
καὶ τοι ἐγὼ συνέριθος ἅμ’ ἔσομαι, ὄφρα τάχιστα
ἐντύνεται, ἐπεὶ οὐ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἦδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἔστί καὶ αὐτῇ. 35

ἀλλ’ ἄγ’ ἐπότηρνον πατέρα κλυτὸν ἡῶθι πρὸ
ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι, ἧ κεν ἄγῃσι
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὦδ’ αὐτῇ πολὺν κάλλιον ἢ ἐπόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοῖ εἰσι πόλῃος.’ 40

Ἡ μὲν ἄρ’ ὥς εἰποῦσ’ ἀπέβη γλαυκῶπις Ἀθήνη
Οὐλυμπόνδ’, ὅθι φασὶ θεῶν ἔδος ἀσφαλὲς αἰεὶ
ἔμμεναι· οὐτ’ ἀνέμοισι τινάσσεται οὔτε ποτ’ ὄμβρῳ
δεύεται οὔτε χιῶν ἐπιπίλνεται, ἀλλὰ μάλ’ αἶθρη
πέπταται ἀνέφελος, λευκῇ δ’ ἐπιδέδρομεν αἴγλη· 45
τῷ ἐνὶ τέρπονται μάκαρες θεοὶ ἥματα πάντα.
ἐνθ’ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.

Nausicaa gets leave from her father and starts for the
washing-tanks.

Αὐτίκα δ’ Ἡὼς ἦλθεν ἐύθρονος, ἧ μιν ἔγειρε
Ναυσικάαν εὐπεπλον· ἄφαρ δ’ ἀπεθαύμασ’ ὄνειρον,
βῆ δ’ ἵμεναι κατὰ δώμαθ’, ἵν’ ἀγγεῖλειε τοκεῦσι, 51

πατρὶ φίλῳ καὶ μητρί· κινήσατο δ' ἔνδον ἔοντας.
 ἢ μὲν ἐπ' ἐσχάρῃ ἦστο σὺν ἀμφιπόλοισι γυναιξίν,
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα· τῷ δὲ θύραζε
 ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
 ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί. 55
 ἢ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπε·

‘ Πάππα φίλ', οὐκ ἂν δῆ μοι ἐφοπλίσσειας ἀπήνην
 ὑψηλὴν εὐκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
 ἐς ποταμὸν πλυνέουσα, τά μοι βερνυωμένα κείται ;
 καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρῶτοισιν ἔοντα 60
 βουλὰς βουλευεῖν καθαρὰ χροὶ εἵματ' ἔχοντα.
 πέντε δέ τοι φίλοι νῆες ἐνὶ μεγάροις γεγάασιν,
 οἱ δὲ ὀπνύοντες, τρεῖς δ' ἡίθιοι θαλέθοντες·
 οἱ δ' αἰεὶ ἐθέλουσι νεόπλυντα εἵματ' ἔχοντες
 ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμνηεν.’ 65

ἌΩς ἔφατ'· αἰδέτο γὰρ θαλερὸν γάμον ἐξονομήναι
 πατρὶ φίλῳ· ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·

‘ Οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλον.
 ἔρχεν· ἀτὰρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
 ὑψηλὴν εὐκυκλον, ὑπερτερὴν ἀραρυῖαν.’ 70

ἌΩς εἰπὼν δμῶεσσιν ἐκέκλετο, τοὶ δ' ἐπίθοντο.
 οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν εὐτροχον ἡμιονεῖην
 ὦπλεον, ἡμιόνους θ' ὑπαγον ζευξάν θ' ὑπ' ἀπήνῃ
 κούρη δ' ἐκ θαλάμοιο φέρειν ἐσθῆτα φαεινήν· 75
 καὶ τὴν μὲν κατέθηκεν ἐνξέστω ἐπ' ἀπήνῃ,
 μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
 παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
 ἀσκῶ ἐν αἰγείῳ· κούρη δ' ἐπεβήσεται ἀπήνης.
 δῶκεν δὲ χρυσήν ἐν ληκύθῳ ὑγρὸν ἔλαιον,
 εἰως χυτῶσασαίτο σὺν ἀμφιπόλοισι γυναιξίν. 80
 ἢ δ' ἔλαβεν μάλιστα καὶ ἡνία σιγαλόεντα,
 μάλισταξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνουιν·

αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθήτα καὶ αὐτὴν,
οὐκ οἴην, ἅμα τῇ γε καὶ ἀμφίπολοι κλόν ἄλλαι.

The washing of the linen and the ball-play.

Αἱ δ' ὅτε δὴ ποταμοῖο βρόον περικαλλέ' ἴκοντο, 85
ἐνθ' ἣ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ
καλὸν ὑπεκπρορέει μάλα περ ῥυπόωντα καθήραι,
ἐνθ' αἶ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σέβαν ποταμῶν πάρα διωήεντα
τρώγειν ἄγρωστιν μελιθεά· τὰ δ' ἄπ' ἀπήνης 90
εἴματα χερσὶν ἔλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στείβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλυνῶν τε κάθηράν τε ῥύπα πάντα,
ἐξείης πέτασαν παρὰ θῖν' ἁλός, ἥχι μάλιστα
λαίγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα. 95
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθησιν ποταμοῖο,
εἴματα δ' ἡελίοιο μένον τερσήμεναι αὐγῇ.
αὐτὰρ ἐπεὶ σίτου τάρφθεν δμῶαί τε καὶ αὐτῇ,
σφαίρῃ ται δ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι· 100
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἴῃ δ' Ἄρτεμις εἴσι κατ' οὖρεος ἰοχέαιρα,
ἣ κατὰ Τηϋγέτον περιμήκετον ἦ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείης ἐλάφοισι·
τῇ δὲ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο, 105
ἄγρονόμοι παίζουσι· γέγηθε δὲ τε φρένα Λητώ·
πασάων δ' ὑπὲρ ἣ γε κάρη ἔχει ἠδὲ μέτωπα,
ρεῖά τ' ἀριγνώτῃ πέλεται, καλαὶ δὲ τε πᾶσαι·
ὥς ἣ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμῆς.

Odysseus wakes at the cry of the maidens,

Ἄλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι 11

ζεύξας ἡμιόνους πτύξασά τε εἴματα καλά,
 ἐνθ' αὖτ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,
 ὡς Ὀδυσσεὺς ἔγροίτο, ἴδοι τ' εὐώπιδα κούρην,
 ἣ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιο.

σφαίραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασιλεία· 115
 ἀμφίπολον μὲν ἄμαρτε, βαθείη δ' ἐμβαλε δίνη,
 αἱ δ' ἐπὶ μακρὸν ἄυσαν. ὁ δ' ἔγρετο διὸς Ὀδυσσεὺς,
 ἐξόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·

᾿Ω μοι ἐγὼ, τέων αὔτε βροτῶν ἐς γαῖαν ἰκάνω;
 ἣ ῥ' οἷ γ' ὕβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 120
 ἦε φιλόξεينوι, καὶ σφιν νόος ἐστὶ θεοῦδής;
 ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀντὴ,
 νυμφάων, αἱ ἔχουσ' ὀρέων αἰπεινὰ κάρηνα
 καὶ πηγὰς ποταμῶν καὶ πῖσαα ποιήεντα.
 ἣ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων;
 ἄλλ' ἄγ', ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἰδωμαι. 125

᾿Ως εἰπὼν θάμνων ὑπεδύσετο διὸς Ὀδυσσεὺς,
 ἐκ πυκνῆς δ' ὕλης πτόρθον κλάσε χειρὶ παχείῃ
 φύλλων, ὡς ῥύσαιο περὶ χροῦ μήδεα φωτός.
 βῆ δ' ἔμειν ὥς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς, 130
 ὅς τ' εἶσ' ὕμενος καὶ ἀήμενος, ἐν δὲ οἷ ὅσσε
 δαλεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἣ δίσσιν
 ἠὲ μετ' ἀγροτέρας ἐλάφους· κέλεται δὲ ἐ γαστήρ
 μήλων πειρήσονται καὶ ἐς πυκνὸν δόμον ἐλθεῖν·
 ὡς Ὀδυσσεὺς κούρησιν ἐνπλοκάμοισιν ἔμελλε 135
 μίξεσθαι, γυμνός περ ἐών· χρεῖῳ γὰρ ἔκανε.
 σμερδαλέος δ' αὐτῇσι φάνη κεκακωμένος ἄλμη,
 τρέσσαν δ' ἄλλυδις ἄλλη ἐπ' ἡϊόνας προὔχουσας·
 οἷη δ' Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
 θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἴλετο χυλῶν. 140
 στῆ δ' αὐτὰ σχομένη· ὁ δὲ μερμήριζεν Ὀδυσσεὺς,
 ἣ γούνων λίσσοιτο λαβῶν εὐώπιδα κούρην,

ἢ αὐτως ἐπέεσσιν ἀποσταδὰ μιλιχίοισι
 λίσσοιτ', εἰ δείξειε πόλιν καὶ εἴματα δόλη.
 ὧς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
 λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μιλιχίοισι,
 μή οἱ γούνα λαβόντι χολώσαιτο φρένα κούρη.
 αὐτίκα μιλίχιον καὶ κερδαλέον φάτο μῦθον·

145

and comes forward and addresses Nausicaa.

‘Γουνουμαί σε, ἄνασσα· θεός νύ τις, ἢ βροτός ἐστι·
 εἰ μὲν τις θεός ἐστι, τοῖ οὐρανὸν εὐρὺν ἔχουσιν,
 Ἄρτεμιδί σε ἐγὼ γε, Διὸς κούρη μέγαλοιο,
 εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα εἴσκω·
 εἰ δέ τίς ἐστι βροτῶν, τοῖ ἐπὶ χθονὶ ναιετάουσι,
 τρισμακάρες μὲν σοὶ γε πατήρ καὶ πότνια μήτηρ,
 τρισμακάρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
 αἶεν ἐνφροσύνῃσιν λαίνεται εἵνεκα σείο,
 λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεύσαν.
 κείνος δ' αὖ περὶ κῆρι μακάρτατος ἔξοχον ἄλλων,
 ὅς κέ σ' ἐδόνουσι βρίσας οἰκόνδ' ἀγάγηται.
 οὐ γάρ πω τοιοῦτον ἴδον βροτὸν ὀφθαλμοῖσιν,
 οὗτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
 Δῆλ' ὃν δὴ ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
 φοῖνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·
 ἦλθον γὰρ καὶ κείσε, πολλὺς δέ μοι ἔσπετο λαὸς
 τὴν ὁδὸν ἣ δὴ ἔμελλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι.
 ὧς δ' αὐτως καὶ κέωο ἰδὼν ἐτεθήπεα θυμῷ
 δῆν, ἐπεὶ οὐ πω τοῖον ἀνῆλυθεν ἐκ δόρνυ γαίης,
 ὥς σέ, γύναι, ἀγαμαί τε τέθηπά τε δειδία τ' αἰνῶς
 γούνων ἄψασθαι· χαλεπὸν δέ με πένθος ἰκάνει.
 χθιζὸς ἐεικοστῷ φύγόν ἡματι οἶνοπα πόντον·
 τόφρα δέ μ' αἰεὶ κύμ' ἐφόρει κραιπνὰ τε θέελλαι
 νήσου ἀπ' Ὠγυγίης· νῦν δ' ἐνθάδε κάββαλε δαίμων,

150

155

160

165

170

ὄφρα τί που καὶ τῇδε πάθω κακόν· οὐ γὰρ δῖω
 παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.
 ἀλλὰ, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας 175
 ἐς πρώτην ἰκόμην, τῶν δ' ἄλλων οὐ τινα οἶδα
 ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
 ἄστὺ δέ μοι δείξον, ὅς δὲ ῥάκος ἀμφιβαλέσθαι,
 εἴ τί που εἰλυμά σπείρων ἔχες ἐνθάδ' ἰούσα.
 σοὶ δὲ θεοὶ τόσα δοῖεν ὅσα φρεσὶ σῇσι μενωῖας, 180
 ἄνδρα τε καὶ οἶκον καὶ ὁμοφροσύνην ὀπάσειαν
 ἐσθλὴν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
 ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχῃτον
 ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσι,
 χάρματα δ' εὐμενέτησι· μάλιστα δέ τ' ἐκλυον αὐτοί.' 185

She answers him kindly and supplies his wants.

Τὸν δ' αὖ Ναυσικῆα λευκώλενος ἀντίον ἦῤῥα·
 'ἔξω', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας,
 Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
 ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἐκάστω·
 καὶ που σοὶ τὰδ' ἔδωκε, σὲ δὲ χρὴ τεγλάμεν ἔμψης. 190
 νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἰκάνεις,
 οὔτ' οὖν ἐσθήτος δευήσεται οὔτε τευ ἄλλου,
 ὦν ἐπέοιχ' ἰκέτην ταλαπείριον ἀντιάσαντα.
 ἄστὺ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
 Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν, 195
 εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
 τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε.'

'Ἡ ῥα, καὶ ἀμφιπόλοισιν ἐνπλοκάμοισι κέλευσε·
 'στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
 ἢ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν; 200
 οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
 ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται

δηιοτήτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκόμεν δ' ἀπάνευθε πολυκλήτῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διὸς εἴσω ἅπαντες
ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φῶλη τε,
ἀλλὰ δούτ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμια. 210

ᾧς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλησι κέλευσαν,
καὶ δ' ἄρ' Ὀδυσσῆ' εἶσαν ἐπὶ σκέπας, ὥς ἐκέλευσε
Ναυσικάα, θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
παρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἴματ' ἔθηκαν,
δῶκαν δὲ χρυσῆν ἐν ληκύθῳ ὑγρὸν ἔλαιον, 215
ἥνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσι.
δή ῥα τότε ἀμφιπόλοισι μετηῦδα διὸς Ὀδυσσεύς·

ἄμφιπολοι, στήθ' οὕτω ἀπόπροθεν, ὅφρ' ἐγὼ αὐτὸς
ἄλμην ὥμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
χρίσομαι· ἥ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή. 220
ἄντην δ' οὐκ ἂν ἐγὼ γε λοέσσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρησιν ἐνπλοκάμοισι μετελθών·

ᾧς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.
αὐτὰρ ὁ ἐκ ποταμοῦ χροά νίξετο διὸς Ὀδυσσεὺς
ἄλμην, ἣ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὥμους· 225
ἐκ κεφαλῆς δ' ἔσμηχεν ἄλδς χυρὸν ἀτρυγέτοιο.
αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
ἀμφὶ δὲ εἴματα ἔσσαθ' ἃ οἱ πόρε παρθένος ἀδμῆς,
τὸν μὲν Ἀθηναίη θῆκεν, Διὸς ἐκγεγανῖα,
μεῖζονά τ' εἰσιδέειν καὶ πάσσοινα, καὶ δὲ κάρητος 230
οὐλας ἦκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
ὥς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ
ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελέει,

ὡς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις. 235

ἔζετ' ἐπειτ' ἀπάνευθε κιῶν ἐπὶ θύνα θαλάσσης,

κἀλλεῖ καὶ χάρισι στίλβειν· θηεῖτο δὲ κούρη.

δῆ ῥα τότε ἀμφιπόλοισιν ἐνπλοκάμοισι μετηύδα·

ἸΚλυτέ μεν, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.

οὐ πάντων ἀέκητι θεῶν, οἳ Ὀλυμπον ἔχουσι, 240

Φαιήκεσσ' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισι·

πρόσθεν μὲν γὰρ δῆ μοι ἀεικέλιος δέατ' εἶναι,

γῆν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.

αἱ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη

ἐνθάδε ναιετάων, καὶ οἱ ἄδοι αὐτόθι μέμνουν. 245

ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρώσιν τε πόσιν τε·

ἌΩς ἔφαθ', αἱ δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπίθοντο,

παρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρώσιν τε πόσιν τε.

ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς

ἀρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος. 250

Αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν·

εἴματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,

ξεῦξεν δ' ἡμιόνους κρατερώνυχας, ἃν δ' ἔβη αὐτή.

ὦτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Nausicaa brings Odysseus with her, but bids him enter the city alone.

ἸΟρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἵμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἐνθα σέ φημι 256

πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.

ἀλλὰ μάλ' ὧδ' ἔρδειν· δοκέεις δέ μοι οὐκ ἀπινύσσειν·

ὄφρ' ἂν μὲν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,

τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἄμαξαν 260

καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.

αὐτὰρ ἐπὶ πόλιος ἐπιβείομεν ἣν πέρι πύργος

ὑψηλὸς, καλὸς δὲ λιμὴν ἐκάτερθε πόληος,

λεπτή δ' εἰσίθμη· νῆες δ' ὄδον ἀμφιέλισσαι
 εἰρύναται· πᾶσιν γὰρ ἐπίσιόν ἐστιν ἐκάστω. 265
 ἔνθα δέ τέ σφ' ἀγορή, καλὸν Ποσιδήϊον ἀμφίς,
 ῥυτοῖσιν λάεσσι κατωρχέεσσ' ἀραρυῖα.
 ἔνθα δέ νηῶν ὕπλα μελαινάων ἀλέγουσι,
 πείσματα καὶ σπείρα, καὶ ἀποξύνουσι ἐρετμά.
 οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη, 270
 ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες εἴσαι,
 ἦσιν ἀγαλλόμενοι πολὴν περόωσι θάλασσαν,
 τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
 μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
 καὶ νύ τις ὦδ' εἴπησι κακώτερος ἀντιβολήσας· 275
 ' τίς δ' ὅδε Ναυσικάα ἔπεται καλός τε μέγας τε
 ξεῖνος; ποῦ δέ μιν εὔρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
 ἦ τινά που πλαγχθέντα κομίσσατο ἥς ἀπὸ νηὸς
 ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὐ τινες ἐγγύθεν εἰσὶν·
 ἦ τίς οἱ εὐζάμενη πολυάρητος θεὸς ἦλθεν 280
 οὐρανόθεν καταβὰς, ἔξει δέ μιν ἡματα πάντα.
 βέλτερον, εἰ καὶ τῇ περ ἐποικομένη πόσιν εὔρεν
 ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον
 Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.³
 ὥς ἐρέουσιν, ἐμοὶ δέ κ' ὀνειδέα ταῦτα γένοιτο. 285
 καὶ δ' ἄλλη νεμεσῶ, ἦ τις τοιαῦτά γε ῥέζοι,
 ἦ τ' [ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων]
 ἀνδράσι μίσγεται πρὶν γ' ἀμφάδιον γάμον ἐλθεῖν.
 ξεῖνε, σὺ δ' ὦδ' ἐμέθεν ξυνίει ἔπος, ὅφρα τάχιστα
 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. 290
 δῆεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
 αἰγείρων· ἐν δέ κ' ῥῆναι νάει, ἀμφὶ δέ λειμών.
 ἔνθα δέ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,
 τόσσον ἀπὸ πτόλιος ὅσσον τε γέγωνε βοήσας·
 ἔνθα καθεζόμενος μέναι χρόνον, εἰς ὃ κεν ἡμεῖς 295

ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.
 αὐτὰρ ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφίχθαι,
 καὶ τότε Φαιήκων ἱμεν ἔς πόλιν ἥδ' ἐρέεσθαι
 δώματα πατρός ἐμοῦ μεγάλητορος Ἀλκινόοιο.
 ῥεῖα δ' ἀρίγωντ' ἐστὶ καὶ ἂν πάς ἡγήσαιο 300
 νήπιος· οὐ μὲν γάρ τι ἔοικότα τοῖσι τέτυκται
 δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
 ἥρωος. ἀλλ' ὅπότ' ἂν σε δόμοι κεκύθωσι καὶ αὐλῇ,
 ὧκα μάλα μεγάραιο διελθέμεν, ὄφρ' ἂν ἱκηαι
 μητέρ' ἐμήν ἢ δ' ἦσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ, 305
 ἡλάκατα στρωφῶσ' ἀλιπόρφυρα, θαῦμα ἰδέσθαι,
 κίονι κεκλιμένη· δμῳαὶ δέ οἱ εἶατ' ὄπισθεν.
 ἔνθα δὲ πατὴρ ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
 τῷ ὃ γε οἶνοποτάζει ἐφήμενος ἀθάνατος ὥς.
 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι χεῖρας 310
 βάλλειν ἡμετέρης, ἵνα νόστιμον ἡμαρ ἴδῃαι
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
 [εἴ κέν τοι κείνῃ γε φίλα φρονέησ' ἐνὶ θυμῷ,
 ἐλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον ἐνκείμενον καὶ σὴν ἐς πατρίδα γαῖαν.] 315

When they reach the city, Odysseus stops in the grove of Athena.

Ὡς ἄρα φωνήσας ἵμασεν μάλιστα φαεινῇ
 ἡμιόνους· αἱ δ' ὧκα λίπον ποταμοῖο ῥέεθρα.
 αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν.
 ἢ δὲ μάλ' ἡνιόχευεν, ὅπως ἄμ' ἐποίατο πεζοὶ
 ἀμφίπολοι τ' Ὀδυσσεύς τε· νόφ' δ' ἐπέβαλλεν ἱμάσθλην.
 δύσετό τ' ἥελιος, καὶ τοὶ κλυτὸν ἄλσος ἱκόντο 321
 ἱρὸν Ἀθηναίης, ἔν' ἄρ' ἔξετο δῖος Ὀδυσσεύς.
 αὐτίκ' ἔπειτ' ἡρᾶτο Διὸς κούρῃ μεγάλῳ·
 'Κλυθὲ μέν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη'

νῦν δὴ πέρ μευ ἄκουσον, ἐπεὶ πάρος οὗ ποτ' ἄκουσας 325
 ῥαιομένου, ὅτε μ' ἔβῃαιε κλυτὸς ἐννοσίγαιος.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἢδ' ἐλεεινόν.'

ἌΩς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη·

αὐτῷ δ' οὗ πω φαίνεται ἐναιτίη· αἶδετο γάρ ῥα

πατροκασίγνητον· ὃ δ' ἐπιζαφελῶς μενέαινευ 330

ἀντιθέψ' Ὀδυσῇ πάρος ἦν γαῖαν ἰκέσθαι.

ΟΔΥΣΣΕΙΑΣ Η.

'Οδυσσεύς εἰσοδος πρὸς 'Αλκίονον.

Nausicaa reaches her home.

*Ως ὁ μὲν ἔνθ' ἡρᾶτο πολύτλας δῖος 'Οδυσεὺς,
 κοῦρην δὲ προτὶ ἄστν φέρειν μένος ἡμιόνουιν.
 ἦ δ' ὅτε δὴ οὐ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανε,
 στήσεν ἄρ' ἐν προθύροισι, κασίγνητοι δέ μιν ἀμφὶς
 ἵσταντ' ἀθανάτοισι ἐναλγῆκιοι, οἳ ῥ' ὑπ' ἀπήνης
 ἡμιόνους ἔλουν ἐσθῆτά τε ἔσφερων εἴσω.
 αὐτὴ δ' ἐς θάλαμον ἐδν ἦιε· δαίε δέ οἱ πῦρ
 γρηὺς 'Απειραΐη, θαλαμηπόλος Εὐρυμέδουσα,
 τήν ποτ' 'Απείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
 'Αλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὐνεκα πᾶσι
 Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὧς δῆμος ἄκουεν·
 ἦ τρέφε Νausικάαν λευκώλενον ἐν μεγάροιςιν.
 ἦ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμει.

Odysseus is met by Athena in the form of a young girl.

Καὶ τότε 'Οδυσεὺς ὦρτο πόλινδ' ἵμεν· αὐτὰρ 'Αθήνη
 πολλὴν ἡέρα χεῦε φίλα φρονέουσ' 'Οδυσηί,
 μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
 κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
 ἀλλ' ὅτε δὴ ἄρ' ἐμελλε πόλιν δύσεσθαι ἑρηνήν,
 ἔνθα οἱ ἀντεβόλησε θεὰ γλαυκῶπις 'Αθήνη

παρθενικῇ εἰκῦα νεήνιδι, κάλπιν ἐχούσῃ. 20
σῇ δὲ πρόσθ' αὐτοῦ· ὃ δ' ἀνείρετο δῖος Ὀδυσσεύς·

‘ὦ τέκος, οὐκ ἂν μοι δόμον ἀνέρος ἡγήσαιο
Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισιν ἀνάσσει·
καὶ γὰρ ἐγὼ ξείνος ταλαπείριος ἐνθάδ' ἰκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὗ τινα οἶδα 25
ἀνθρώπων, οἳ τήνδε πόλιν καὶ ἔργα νέμονται.’

Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη·
‘τοιγὰρ ἐγὼ τοι, ξεῖνε πάτερ, δόμον ὅν με κελεύεις
δείξω, ἐπεὶ μοι πατὴρ ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω· 30
μηδὲ τι' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε.
σὺ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ' ὅς κ' ἄλλοθεν ἔλθῃ.
ιηυσὶ θεῇσιν τοί γε πεποιθότες ὠκείῃσι
λαῖτμα μέγ' ἐκπερόωσιν, ἐπεὶ σφισι δῶκ' ἐνοσίχθων· 35
τῶν νέες ὠκείαι ὥσεί πετρὸν ἢ ἐ νόημα.’

ἌΩς ἄρα φωνήσας ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὃ δ' ἔπειτα μετ' ἔχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστν διὰ σφέας· οὐ γὰρ Ἀθήνη 40
εἶα ἐνπλόκαμος, δεινὴ θεὸς, ἢ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσσεὺς λιμένας καὶ νῆας ἐίσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ
ὑψηλὰ, σκολόπεσσι ἀρηρότα, θαῦμα ἰδέσθαι. 45
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἴκοντο,
τοῖσι δὲ μύθων ἦρχε θεὰ γλαυκῶπις Ἀθήνη·

She directs him to the house of Alcinoüs.

‘Οὗτος δὴ τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις
πεφραδέμεν· δῆεις δὲ διοτρεφέας βασιλῆας,

δαίτην δαιυνμένους· σὺ δ' ἔσω κίε μηδέ τι θυμῷ 50
 τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
 ἔργοισιν τελέθει, εἰ καὶ ποθεν ἄλλοθεν ἔλθοι.
 δέσποιναν μὲν πρῶτα κιχήσσαι ἐν μεγάροισιν·
 Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκῆων
 τῶν αὐτῶν οἷ περ τέκον Ἀλκίνοον βασιλῆα. 55
 Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
 γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
 ὀπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
 ὅς ποθ' ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
 ἀλλ' ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ' αὐτὸς, 60
 τῇ δὲ Ποσειδάων ἐμίγη, καὶ ἐγείνατο παῖδα
 Ναυσίθοον μεγάλθυμον, ὃς ἐν Φαίῃσιν ἀνασσε·
 Ναυσίθοος δ' ἔτεκεν Ῥηξήνορα τ' Ἀλκινόον τε.
 τὸν μὲν ἄκουρον ἐόντα βάλ' ἀργυρότοξος Ἀπόλλων
 νυμφίον ἐν μεγάρῳ, μίαν οἷην παῖδα λιπόντα 65
 Ἀρήτην· τὴν δ' Ἀλκίνοος ποιήσατ' ἄκοιτιν,
 καὶ μιν ἔτισ' ὥς οὐ τις ἐπὶ χθονὶ τίεται ἄλλη,
 ὄσσαι νῦν γε γυναῖκες ὑπ' ἀνδράσιν οἶκον ἔχουσιν.
 ὥς κείνη περὶ κῆρι τετίμηται τε καὶ ἔστιν
 ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ Ἀλκινόοιο 70
 καὶ λαῶν, οἳ μὲν ῥα θεὸν ὥς εἰσορόωντες
 δειδέχεται μύθοισιν, ὅτε στείχησ' ἀνὰ ἄστυ.
 οὐ μὲν γάρ τι νόου γε καὶ αὐτῇ δεύεται ἐσθλοῦ·
 οἷσιν τ' εὖ φρονέσι καὶ ἀνδράσι νείκεα λύει.
 εἴ κέν τοι κείνη γε φίλα φρονέησ' ἐνὶ θυμῷ, 75
 ἑλπωρὴ τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἰκέσθαι
 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαίαν·

Description of the palace and gardens of Alcinoüs.

*Ὡς ἄρα φωνήσας ἀπέβη γλαυκῶπις Ἀθήνη
 πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινὴν,

ἴκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγνιαν Ἀθήνην, 80
 δῦνε δ' Ἐρεχθίδος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
 Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
 ὄρμαιν' ἵσταμένῳ, πρὶν χάλκεον οὐδὸν ἰκέσθαι.
 ὥς τε γὰρ ἡέλιον αἶγλη πέλεν ἡὲ σελήνης
 δῶμα κάθ' ὑπερεφές μεγαλήτορος Ἀλκινόοιο. 85
 χάλκεοι μὲν γὰρ τοῖχοι ἐληλάδατ' ἔνθα καὶ ἔνθα,
 ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κῦάνοιο·
 χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
 σταθμοὶ δ' ἀργύρεοι ἐν χαλκῷ ἕστασαν οὐδῶ,
 ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσή δὲ κορώνη. 90
 χρύσειοι δ' ἐκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
 οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσι
 δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
 ἀθανάτους ὄντας καὶ ἀγήρωσ ἤματα πάντα.
 ἐν δὲ θρόνοι περὶ τοίχον ἐρηρέδατ' ἔνθα καὶ ἔνθα, 95
 ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
 λεπτοὶ ἐύνητοι βεβλήατο, ἔργα γυναικῶν.
 ἔνθα δὲ Φαιήκων ἡγήτορες ἐδριόωντο
 πίνοντες καὶ ἔδοντες· ἐπηετανδὺν γὰρ ἔχεσκον.
 χρύσειοι δ' ἄρα κοῦροι ἐνδμήτων ἐπὶ βωμῶν 100
 ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
 φαίνοντες νύκτας κατὰ δώματα δαιτυμόνεσσι.
 πεντήκοντα δὲ οἱ δμῳαὶ κατὰ δῶμα γυναικες
 αἱ μὲν ἀλτρεῦουσιν μύλης ἔπι μήλοπα καρπὸν,
 αἱ δ' ἱστοὺς ὑφώωσι καὶ ἡλάκατα στρωφῶσιν 105
 ἤμεναι, οἳα τε φύλλα μακεδνῆς αἰγέριοιο·
 καιροσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
 ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν
 νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὥς δὲ γυναικες
 ἱστῶν τεχνήσσαι· περὶ γάρ σφισι δῶκεν Ἀθήνη 110
 ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.

ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
 τετράγνος· περὶ δ' ἔρκος ἐλήλαται ἀμφοτέρωθεν.
 ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθώοντα,
 ὄγχναι καὶ ῥοιαί καὶ μηλείαι ἀγλαόκαρποι 115
 συκῆαι τε γλυκεραί καὶ ἐλαῖαι τηλεθώουσαι.
 τῶν οὐ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
 χεῖματος οὐδὲ θέρεως, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
 Ζεφυρίῃ πνείονσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
 ὄγχνῃ ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μῆλῳ, 120
 αὐτὰρ ἐπὶ σταφυλῇ σταφυλῇ, σῦκον δ' ἐπὶ σύκῳ.
 ἔνθα δὲ οἱ πολύκαρπος ἀλωῇ ἐρρίζωται,
 τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ
 τέρσεται ἡελίῳ, ἑτέρας δ' ἄρα τε τρυγώωσιν,
 ἄλλας δὲ τραπέουσι· πάροιθε δέ τ' ὄμφακές εἰσιν 125
 ἄνθος ἀφιεῖσαι, ἕτεροι δ' ὑποπερκάζουσιν.
 ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
 παντοῖαι πεφύασιν, ἐπηετανὸν γανώωσαι·
 ἐν δὲ δύο κρήναι ἥ μὲν τ' ἀνὰ κήπον ἅπαντα
 σκίδνεται, ἥ δ' ἐτέρωθεν ὑπ' αὐλῆς οὐδὸν ἵησι 130
 πρὸς δόμον ὑψηλὸν, ὅθεν ὑδρεύοντο πολῖται.
 τοῖ' ἄρ' ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

Odysseus appears in the midst and supplicates Arete.

Ἔνθα στὰς θηεῖτο πολύτλας διὸς Ὀδυσσεύς.
 αὐτὰρ ἐπειδὴ πάντα ἐῷ θήησατο θυμῷ,
 καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω. 135
 εὔρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
 σπένδοντας δεπᾶεσσιν ἐυσκόπῳ ἀργειφόντῃ,
 ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κόλτου.
 αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας διὸς Ὀδυσσεύς,
 πολλὴν ἡέρ' ἔχων, ἣν οἱ περὶ χεῖεν Ἀθήνη, 140
 ὄφρ' ἔκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.

ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεὺς,
 καὶ τότε δὴ ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
 οἱ δ' ἄνεψ' ἐγένοντο δόμον κάτα φῶτα ἰδόντες,
 θαύμαζον δ' ὁρόωντες· ὁ δὲ λιτάνευεν Ὀδυσσεύς· 145
 : 'Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
 σὸν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας,
 τούσδε τε δαιτυμόνας, τοῖσιν θεοὶ ὀλβια δοῖεν
 ζώμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
 κτήματ' ἐνὶ μεγάροισι γέρας θ' ὃ τι δῆμος ἔδωκεν. 150
 αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ' ἱέεσθαι
 θᾶσσον, ἐπεὶ δὴ δηθὰ φιλῶν ἄπο πῆματα πάσχω.'
 ὦς εἰπὼν κατ' ἄρ' ἔξετ' ἐπ' ἔσχαρῃ ἐν κονίησι
 παρ πυρί· οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
 ὁψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἑχένης, 155
 ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
 καὶ μύθοισι κέκαστο, παλαιὰ τε πολλὰ τε εἰδώς·
 ὃ σφιν ἐυφρονέων ἀγορήσατο καὶ μετέειπεν·
 'Ἀλκίνο', οὐ μὲν τοι τόδε κάλλιον οὐδὲ ἔοικε,
 ξείνων μὲν χαμαὶ ἦσθαι ἐπ' ἔσχαρῃ ἐν κονίησιν· 160
 οἶδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται.
 ἀλλ' ἄγε δὴ ξείνων μὲν ἐπὶ θρόνου ἀργυροῦλου
 εἶσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
 οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῃ
 σπείσομεν, ὅς θ' ἱκέτησιν ἡμ' αἰδοίοισιν ὀπηδεῖ· 165
 δόρπον δὲ ξείνῃ ταμὴι δότω ἐνδον ἐόντων.'

Alcinous raises him from the hearth and sets food
 before him,

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
 χεῖρὸς ἔλων Ὀδυσῆα δαΐφρονα ποικιλομήτην
 ὥρσεν ἀπ' ἔσχαρόφιν καὶ ἐπὶ θρόνου εἴσε φαινευῶ,
 νιδὼν ἀναστήσας ἀγαπήνορα Λαοδάμαντα, 170

ὅς οἱ πλησίον ἴξε, μάλιστα δέ μιν φιλέεσκε.
 χέρνιβα δ' ἄμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ χρυσείῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
 σῖτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα, 175
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρόντων.
 αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας διὸς Ὀδυσσεύς·
 καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·

ἑ Πουτόνοε, κρητῆρα κερασσάμενος μέθῃ νείμω
 πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῃ 180
 σπείσομεν, ὅς θ' ἱκέτησιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

ἌΩς φάτο, Πουτόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
 νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
 αὐτὰρ ἐπεὶ σπείσάν τ' ἐπίον θ' ὅσον ἤθελε θυμὸς,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε. 185

promising on the morrow to see about his convoy home.

ἑ Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τὰ με θυμὸς ἐνὶ στήθεσσι κελεύει.
 νῦν μὲν δαισάμενοι κατακέλετε οἴκαδ' ἰόντες·
 ἡῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες 190
 ξείνων ἐνὶ μεγάροις ξεινίσσομεν ἡδὲ θεοῖσιν
 ῥέξομεν ἱερὰ καλὰ, ἔπειτα δὲ καὶ περὶ πομπῆς
 μνησόμεθ', ὥς χ' ὁ ξείνος ἀνευθε πόνου καὶ ἀνῆς
 πομπῇ ὑφ' ἡμετέρῃ ἦν πατρίδα γαῖαν ἵκηται
 χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστί,
 μηδὲ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσι 195
 πρὶν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
 πείσεται ἄσσω οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
 γεινομένῳ νήσαντο λίνφ, ὅτε μιν τέκε μήτηρ.
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,
 ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανοῦνται. 200

αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
 ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἐκατόμβας,
 δαίνυνται τε παρ' ἅμμι καθήμενοι ἔνθα περ ἡμεῖς.
 εἰ δ' ἄρα τις καὶ μῶνος ἰὼν ξύμβληται ὁδίτης,
 οὗ τι κατακρύπτουσι, ἐπεὶ σφισιν ἐγγύθεν εἰμὲν, 205
 ὥς περ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Ἀλκίνο', ἄλλο τί μοι μελέτω φρεσὶν· οὐ γὰρ ἐγὼ γε
 ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 οὐδέ μιν οὐδὲ φυῆν, ἀλλὰ θνητοῖσι βροτοῖσιν· 210
 οὓς τινες ὑμεῖς ἴστε μάλιστ' ὀχέοντας διζῶν
 ἀνθρώπων, τοῖσιν κεν ἐν ἄλγεσι λισσαίμην.
 καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
 ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
 ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ· 215
 οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
 ἔπλετο, ἢ τ' ἐκέλευσεν ἔο μνήσασθαι ἀνάγκη
 καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
 ὥς καὶ ἐγὼ πένθος μὲν ἔχω φρεσὶν, ἣ δὲ μάλ' αἰεὶ
 ἐσθήμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων 220
 ληθάνει ὅσσ' ἔπαθον, καὶ ἐνιπλήσασθαι ἀνώγει.
 ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἡοὶ φαινομένηφιν,
 ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης,
 καὶ περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
 κτήσων ἐμῇν, δμῳάς τε καὶ ὑψερεφές μέγα δῶμα.' 225

Ἔς ἔφαθ', οἳ δ' ἄρα πάντες ἐπήνεον ἠδ' ἐκέλευον
 πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
 αὐτὰρ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς,
 οἳ μὲν κακκέοντες ἔβαν οἰκόνδε ἕκαστος,
 αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο διὸς Ὀδυσσεύς, 230
 παρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδῆς
 ἦσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτὸς.

τοῖσιν δ' Ἀρήτη λευκώλενος ἦρχετο μύθων·
 ἔγνω γὰρ φῆρός τε χιτῶνά τε εἶματ' ἰδοῦσα
 καλὰ, τὰ ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξί· 235
 καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Odysseus tells how he had come to Scheria.

Ἔεινε, τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
 τίς πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἶματ' ἔδωκεν;
 οὐ δὴ φῆς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἰκέσθαι;
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 ἄργαλέον, βασιλεια, διηνεκέως ἀγορευῖσαι 241
 κήδε', ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες·
 τοῦτο δέ τοι ἔρέω ὃ μ' ἀνείρειαι ἡδὲ μεταλλᾶς.
 Ὀγυγίη τις νῆσος ἀπόπροθεν εἰν ἄλλ' κεῖται,
 ἔνθα μὲν Ἀτλαντος θυγάτηρ, δολόεσσα Καλυψώ, 245
 ναίει ἐνπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
 μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων.
 ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
 οἶον, ἐπεὶ μοι νῆα θοὴν ἀργῆτι κεραυνῷ
 Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ. 250
 [ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
 αὐτὰρ ἐγὼ τρόπιον ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
 ἐννήμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοὶ, ἔνθα Καλυψώ
 ναίει ἐνπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα 255
 ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἡδὲ ἔφασκε
 θῆσειν ἀθάνατον καὶ ἀγῆρων ἥματα πάντα·
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.]
 ἔνθα μὲν ἐπτάετες μένον ἔμπεδον, εἶματα δ' αἰεὶ
 δάκρυσι δεύεσκον, τὰ μοι ἄμβροτα δῶκε Καλυψώ· 260
 ἀλλ' ὅτε δὴ ὄγδοόν μοι ἐπιπλόμενον ἔτος ἦλθε,
 καὶ τότε δὴ μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι

Ζηνὸς ὑπ' ἀγγελίης, ἥ καὶ νόος ἐτράπετ' αὐτῆς.
 πέμπε δ' ἐπὶ σχεδὴς πολυδέσμου, πολλὰ δ' ἔδωκε,
 σῖτον καὶ μέθυ ἡδὺν, καὶ ἄμβροτα εἴματα ἔσσειν, 265
 οὔρου δὲ προέηκεν ἀπήμονά τε λιαρὸν τε.
 ἔπτα δὲ καὶ δέκα μὲν πλέον ἡματα πορτοπορεύων,
 ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
 γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
 δυσμόρφ' ἥ γὰρ ἔμελλον ἔτι ξυνέσεσθαι οἰζῦνι 270
 πολλῇ, τὴν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,
 ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθα,
 ὥρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
 εἶα ἐπὶ σχεδὴς ἄδινά στενάχοντα φέρεσθαι.
 τὴν μὲν ἔπειτα θύελλα διεσκέδασ'· αὐτὰρ ἐγὼ γε 275
 νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
 ὑμετέρῃ ἐπέλασσε φέρων ἀνεμός τε καὶ ὕδωρ.
 ἔνθα κέ μ' ἐκβαίνοντα βιήσατο κῦμ' ἐπὶ χέρσου,
 πέτρῃς πρὸς μεγάλῃσι βαλὼν καὶ ἀτερπεί χάρῳ·
 ἀλλ' ἀναχασσάμενος νῆχον πάλιν, εἰς ἐπήλθον 280
 ἐς ποταμόν, τῇ δὴ μοι εἰείσατο χώρος ἄριστος,
 λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
 ἐκ δ' ἔπεισον θυμηγερέων, ἐπὶ δ' ἀμβροσίῃ νύξ
 ἦλυθ'· ἐγὼ δ' ἀπάνευθε διυπετέος ποταμοῖο
 ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα 285
 ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρουνα χεῦεν.
 ἔνθα μὲν ἐν φύλλοισι, φίλον τετιμῆμενος ἦτορ,
 εὖδον παννύχιος καὶ ἐπ' ἡῶ καὶ μέσον ἡμαρ·
 δύσετό τ' ἡέλιος, καὶ με γλυκὺς ὕπνος ἀνήκεν.
 ἀμφιπόλους δ' ἐπὶ θυνὶ τεῆς ἐνόησα θυγατρὸς 290
 παιζούσας, ἐν δ' αὐτῇ ἔην εἰκῦῖα θεῆσι.
 τὴν ἰκέτευσ'· ἥ δ' οὐ τι νοήματος ἡμβροτεν ἐσθλοῦ,
 ὥς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
 ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.

ἤ μοι σῖτον ἔδωκεν ἄλις ἦδ' αἶθοπα οἶνον,
καὶ λούσ' ἐν ποταμῷ, καὶ μοι τάδε εἵματ' ἔδωκε.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', ἣ τοι μὲν τοῦτό γ' ἐναίσιμον οὐκ ἐνόησε
παῖς ἐμῇ, οὐνεκά σ' οὐ τι μετ' ἀμφιπόλοισι γυναιξίν 300
ἦγεν ἐς ἡμέτερον· σὺ δ' ἄρα πρῶτην ἱκέτευσας.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
' ἦρως, μή μοι τοῦνεκ' ἀμύνονα νείκεε κούρην
ἣ μὲν γάρ μ' ἐκέλευε σὺν ἀμφιπόλοισιν ἔπεσθαι·
ἀλλ' ἐγὼ οὐκ ἔθελον δείσας αἰσχυρόμενός τε, 305
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ' εἰμὲν ἐπὶ χθονὶ φῦλ' ἀνθρώπων.'

Alecinous promises him his convey for the morrow,

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε
' ξεῖν', οὐ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ' αἶσιμα πάντα. 310
αἱ γὰρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,
τοῖος ἔων οἷός ἐσσι, τά τε φρονέων ἅ τ' ἐγὼ περ,
παῖδά τ' ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὐθι μένων· οἶκον δέ τ' ἐγὼ καὶ κτήματα δοίην,
εἴ κ' ἐθέλων γε μένοις· ἀέκοντα δέ σ' οὐ τις ἐρύξει 315
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ' ἐς τόδ' ἐγὼ τεκμαίρομαι, ὅφρ' εὖ εἰδῆς,
αὔριον ἔς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλώωσι γαλήνην, ὅφρ' ἂν ἴκηαι
πατρὶδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν, 320
εἴ περ καὶ μάλα πολλὸν ἐκαστέρω ἔστ' Εὐβοίης,
τὴν περ τηλοτάτῳ φάσ' ἔμμεναι οἳ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν, Γαιήιον υἱόν.

καὶ μὲν οἱ ἔνθ' ἦλθον, καὶ ἄτερ καμάτοιο τέλεσσαν 325
 ἥματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
 εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσὶν ὅσσον ἄρισται
 νῆες ἐμαὶ καὶ κούροι ἀναρρήπτειν ἄλα πηδῶ.'

ἌΩς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
 εὐχόμενος δ' ἄρα εἶπεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 330
 'Ζεῦ πάτερ, αἶθ' ὅσα εἶπε τελευτήσκειν ἅπαντα
 Ἀλκίνοος· τοῦ μὲν κεν ἐπὶ ζειδῶρον ἄρουραν
 ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἰκοίμην.'

and all retire for the night.

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
 κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισι 335
 δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
 πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας,
 χλαῖνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
 αἱ δ' ἴσαν ἐκ μεγάρου δάος μετὰ χερσὶν ἔχουσαι·
 αὐτὰρ ἐπεὶ στορέσαν πυκινὸν λέχος ἐγκονέουσαι, 340
 ὦτρυνον Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
 'Ὅρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή·
 ὥς φάω· τῷ δ' ἀσπαστὸν εἰσατο κοιμηθῆναι.
 ὥς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεύς
 τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ· 345
 Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῦ,
 παρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσεύς σύστασις πρὸς Φαίακας.

Alcinous calls an assembly, and proposes to send
Odysseus home.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 ὦρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
 ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
 τοῖσιν δ' ἠγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
 Φαιήκων ἀγορήνδ', ἣ σφιν παρὰ νηυσὶ τέτυκτο. 5
 ἐλθόντες δὲ καθίζον ἐπὶ ξεστοῖσι λίθοισι
 πλησίον· ἣ δ' ἀνὰ ἄστνυ μετόχετο Παλλὰς Ἀθήνη,
 εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
 νόστον Ὀδυσσῇ μεγαλήτορι μητιόωσα,
 καὶ ῥα ἐκάστω φωτὶ παρισταμένη φάτο μῦθον· 10
 ' Δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 εἰς ἀγορὴν ἵεναι, ὅφρα ξείνοιο πύθησθε,
 ὃς νέον Ἀλκινόοιο δαΐφρονος ἔκετο δῶμα
 πόντον ἐπιπλαγχθεῖς, δέμας ἀθανάτοισιν ὅμοιος·
 ἄΩς εἰποῦς ὥτρυνε μένος καὶ θυμὸν ἐκάστων. 15
 καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἔδραι
 ἀγρομένων· πολλοὶ δ' ἄρα θήησαντο ἰδόντες
 υἱὸν Λαέρταο δαΐφρονα. τῷ δ' ἄρ' Ἀθήνη
 θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις,
 καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, 20

ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο
 δεινός τ' αἰδοῖός τε, καὶ ἐκτελέσειεν ἀέθλους
 πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος.
 αὐτὰρ ἐπεὶ ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,
 τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπε 25

‘Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες,
 ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
 ξείνος ὄδ', οὐκ οἶδ' ὅς τις, ἀλώμενος ἔκετ' ἐμὸν δῶ,
 ἢ ἐπρὸς ἡοίων ἢ ἑσπερίων ἀνθρώπων·
 πομπὴν δ' ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι. 30
 ἡμεῖς δ', ὥς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
 οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ' ἐμὰ δῶμαθ' ἵκηται,
 ἐνθάδ' ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
 ἀλλ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα δῖαν
 πρωτόπλοον, κούρω δὲ δύο καὶ πεντήκοντα 35
 κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
 δησάμενοι δ' εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
 ἔκβητ'· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
 ἡμέτερόνδ' ἐλθόντες· ἐγὼ δ' εὖ πᾶσι παρέξω.
 κούροισιν μὲν ταῦτ' ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι 40
 σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δῶματα καλὰ
 ἔρχεσθ', ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν·
 μηδὲ τις ἀρνεῖσθω· καλέσασθε δὲ θεῖον αἰοιδόν,
 Δημόδοκον· τῷ γάρ ῥα θεὸς περὶ δῶκεν αἰοιδὴν
 τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν αἰεῖδειν.’ 45

A ship is manned, and the chieftains meet at the palace.

‘Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο
 σκηπτοῦχοι· κῆρυξ δὲ μετώχετο θεῖον αἰοιδόν.
 κούρω δὲ κρινθέντε δύο καὶ πεντήκοντα
 βήτην, ὥς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀπρυγέτοιο.
 αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, 50

νῆα μὲν οἷ γε μέλαιναν ἄλδς βένθοσδε ἔρυσσαν,
 ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἰστία νηὶ μελαίνῃ,
 ἡρτύναντο δ' ἑρετμὰ τροποῖς ἐν δερματίνοισι,
 πάντα κατὰ μοῖραν· ἀνά θ' ἰστία λευκὰ πέτασσαν.
 ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν· αὐτὰρ ἔπειτα 55
 βάν ῥ' ἔμην Ἀλκινόοιο δαΐφρονος ἔς μέγα δῶμα.
 πλήντο δ' ἄρ' αἴθουσαί τε καὶ ἔρκεα καὶ δόμοι ἀνδρῶν
 [ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν νέοι ἠδὲ παλαιοί].
 τοῖσιν δ' Ἀλκίνοος δυοκαῖδεκα μῆλ' ἱέρυσεν,
 ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς· 60
 τοὺς δέρον ἀμφί θ' ἔπον, τετύκοντό τε δαῖτ' ἐρατεινῇν.

The bard Demodocus is brought in,

Κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον αἰοῖδον,
 τὸν περὶ μοῦσ' ἐφίλησε, δίδου δ' ἀγαθὸν τε κακὸν τε·
 ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἠδεῖαν αἰοῖδῃν,
 τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον 65
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 κάδ δ' ἐκ πασσαλόφῃ κρέμασεν φόρμιγγα λίγειαν
 αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἐλέσθαι
 κῆρυξ· παρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
 παρ δὲ δέπας οἴνοιο, πιεῖν ὅτε θυμὸς ἀνώγοι. 70
 οἱ δ' ἐπ' ὀνείαθ' ἔτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,

and sings of the strife of Odysseus and Achilles.

μοῦσ' ἄρ' αἰοῖδον ἀνῆκεν αἰδόμεναι κλέα ἀνδρῶν,
 οἴμης τῆς τότε ἄρα κλέος οὐρανὸν εὐρὺν ἵκανε,
 νεῖκος Ὀδυσσῆος καὶ Πηλεΐδω Ἀχιλλῆος, 75
 ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
 ἐκπάγλοισ ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων

χαίρε νόφ, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο.
 ὥς γάρ οἱ χρεῖων μυθήσατο Φοῖβος Ἀπόλλων
 Πυθοῖ ἐν ἡγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν 80
 χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχῇ
 Τρωσὶ τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλὰς.

The story moves Odysseus to tears.

Ταῦτ' ἄρ' αἰοιδὸς αἶδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 πορφύρεον μέγα φᾶρος ἔλων χερσὶ στιβαρῇσι
 κακὰ κεφαλῆς εἵρυσσε, κάλυψε δὲ καλὰ πρόσωπα· 85
 αἶδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
 ἦ τοι ὅτε λήξειεν αἰείδων θείος αἰοιδὸς,
 δάκρυ' ὁμορξάμενος κεφαλῆς ἄπο φᾶρος ἔλεσκε
 καὶ δέπας ἀμφικύπελλον ἔλων σπείσασκε θεοῖσιν·
 αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν αἰεῖδω 90
 Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρπον' ἐπέεσσιν,
 ἂψ Ὀδυσσεὺς κατὰ κράτα καλυψάμενος γοάσκειν.
 ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἠδ' ἐνόησεν
 ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν. 95
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηΐδα·

‘Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες·
 ἦδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐρίης
 φόρμιγγός θ', ἣ δαιτὶ συνήρός ἐστι θαλεῖη·
 νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθώμεν 100
 πάντων, ὥς χ' ὁ ξείνος ἐνίσπη οἴσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσσον περιγιννόμεθ' ἄλλων
 πύξ τε παλαιμοσύνη τε καὶ ἄλμασιν ἠδὲ πόδεσσιν.’

The games.

Ὡς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἔποντο.

καὶ δ' ἐκ παῖσ' ἀλόφει κρέμασεν φόρμιγγα λγείαν, 105
 Δημοδόκου δ' ἔλε χεῖρα καὶ ἔξαγεν ἐκ μεγάρου
 κήρυξ· ἦρχε δὲ τῷ αὐτῇ ὁδὸν ἦν περ οἱ ἄλλοι
 Φαιήκων οἱ ἄριστοι, ἀέθλια θανυμένοντες.
 βᾶν δ' ἴμεν εἰς ἀγορὴν, ἅμα δ' ἔσπετο πούλῳς ὄμιλος,
 μυριοί· ἂν δ' ἴσταντο νέοι πολλοὶ τε καὶ ἐσθλοί. 110
 ὦρτο μὲν Ἀκρόνέως τε καὶ Ὠκύαλος καὶ Ἐλατρεὺς
 Ναυτεὺς τε Πρυμνεὺς τε καὶ Ἀγχίαλος καὶ Ἐρετμεὺς
 Ποντεὺς τε Πρωφρεὺς τε, Θόων, Ἀναβησίνεώς τε
 Ἀμφιάλός θ', υἱὸς Πολυνήου Τεκτονίδαο·
 ἂν δὲ καὶ Εὐρύαλος, βροτολογίῳ ἴσος Ἄρηι, 115
 Ναυβελίδης, ὃς ἄριστος ἔην εἰδὸς τε δέμας τε
 πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
 ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
 Λαοδάμας θ' Ἀλῖός τε καὶ ἀντίθεος Κλυτόνηος·
 οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσι. 120
 τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
 καρπαλίμως ἐπέτοντο κούροντες πεδίλοιον.
 τῶν δὲ θέειν ὅχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
 ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμίονοιν,
 τόσσον ὑπεκπροθέων λαοὺς ἴκεθ', οἱ δ' ἐλίποντο. 125
 οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
 τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
 ἄλματι δ' Ἀμφιάλος πάντων προφερέστατος ἦεν·
 δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεὺς,
 πύξ δ' αὖ Λαοδάμας, ἀγαθὸς παῖς Ἀλκινόοιο. 130
 αὐτὰρ ἐπειδὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοισι,
 τοῖς ἄρα Λαοδάμας μετέφη παῖς Ἀλκινόοιο·
 'Δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα εἴ τιν' ἄεθλον
 οὔδε τε καὶ δεδάηκε· φυὴν γε μὲν οὐ κακὸς ἐστί,
 μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν 135
 αἰχένα τε στιβαρὸν μέγα τε σθένος· οὐδὲ τι ἥβης

δεύεται, ἀλλὰ κακοῖσι συνέβρηκται πολέεσσιν.
οὐ γὰρ ἐγὼ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦναι, εἰ καὶ μάλα καρτερὸς εἴη·

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 140
‘Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ξείπες.
αὐτὸς νῦν προκάλεσσαι ἴων καὶ πέφραδε μῦθον·’

Αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς παῖς Ἀλκινόοιο,
στῇ ῥ' ἐς μέσσον ἴων καὶ Ὀδυσσῆα προσέειπε·

Laodamas challenges Odysseus to the contest.

‘Δεῦρ’ ἄγε καὶ σὺ, ξεῖνε πάτερ, πείρησαι ἀέθλων, 145
εἴ τι νῦν που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους.
οὐ μὲν γὰρ μείζον κλέος ἀνέρος ὄφρα κεν ᾔσιν,
ἢ ὅ τι ποσσὶν τε ῥέξῃ καὶ χερσὶν ἐῴσιν.
ἀλλ’ ἄγε πείρησαι, σκέδασον δ’ ἀπὸ κήδεα θυμοῦ·
σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλὰ τοι ἤδη 150
νῆυσ τε κατεΐρυσται καὶ ἐπαρτέες εἰσὶν ἐταῖροι·’

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
‘Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἢ περ ἄεθλοι,
ὅς πρην μὲν μάλα πόλλ' ἔπαθον καὶ πόλλ' ἐμόγησα, 155
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ῆμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον·’

Euryalus taunts him for refusing.

Τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσε τ' ἄτην·
‘οὐ γάρ σ' οὐδὲ, ξεῖνε, δαήμονι φωτὶ εἰσκῶ
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται, 160
ἀλλὰ τῷ ὅς θ' ἅμα νηὶ πολυκκληίδι θαμίζων,
ἀρχὸς ναυτῶν οἷ τε πρηκτῆρες ἕασι,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾔσιν ὁδαίων
κερδέων θ' ἀρπαλέων· οὐδ' ἀθλητῆρι ἔοικας·’

Odysseus, in wrath, starts up and hurls the disc beyond
all the rest,

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
' ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας. 166

οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἄρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἳ δέ τ' ἐς αὐτὸν 170
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλῶς ἀγορεύει

αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστῳ θεὸν ὧς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλγικίος ἀθανάτοισιν,
ἄλλ' οὗ οἳ χάρις ἀμφιπεριστέφεται ἐπέεσσιν, 175
ὥς καὶ σοὶ εἶδος μὲν ἀριπρεπὲς, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐστι.

ᾧρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον· ἐγὼ δ' οὐ νῆις ἀέθλων,
ὥς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω 180
ἔμμεναι, ὅφρ' ἦβῃ τε πεποίθεα χερσὶ τ' ἐμῇσι.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι· πολλὰ γὰρ ἔτλην,
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὧς κακὰ πολλὰ παθὼν πειρήσομ' ἀέθλων·
θυμοδακῆς γὰρ μῦθος· ἐπώτρυνας δέ με εἰπών.' 185

Ἡ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ
ἢ οἷω Φαίηκες ἐδίσκεον ἀλλήλοισι.
τόν ῥα περιστρέψας ἦκε στιβαρῆς ἀπὸ χειρὸς,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπηξαν ποτὶ γαίῃ 190
Φαίηκες δολιχίρετμοι, ναυσίκλυτοι ἄνδρες,
λαὸς ὑπὸ ῥιπῆς· ὁ δ' ὑπέρπτατο σήματα πάντα
ρίμφα θέων ἀπὸ χειρός· ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας εἰκνύα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

‘Καί κ’ ἀλαός τοι, ξείνε, διακρίνειε τὸ σῆμα 195
 ἀμφαφών· ἐπεὶ οὐ τι μεμιγμένον ἐστὶν ὁμίλῳ,
 ἀλλὰ πολὺν πρῶτον· σὺ δὲ θάρσει τόνδε γ’ ἄεθλον·
 οὐ τις Φαιήκων τόδε γ’ ἵξεται οὐδ’ ὑπερήσει.’

ἌΩς φάτο, γήθησεν δὲ πολύτλας διὸς Ὀδυσσεὺς,
 χαίρων οὐνεχ’ ἐταῖρον ἐνγέα λεῦσσε’ ἐν ἀγῶνι. 200
 καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσι·

and in his turn challenges all the Phaeacian youth.

‘Τοῦτον νῦν ἀφίκεσθε, νέοι· τάχα δ’ ὕστερον ἄλλον
 ᾗσειε ἢ τοσσοῦτον οἴομαι ἢ ἔτι μᾶσσον.
 τῶν δ’ ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
 δεῦρ’ ἄγε πειρηθῆτω, ἐπεὶ μ’ ἐχολώσατε λήην, 205
 ἢ πῦξ ἢ ἐπάλῃ ἢ καὶ ποσὶν, οὐ τι μεγαίρω,
 πάντων Φαιήκων πλήν γ’ αὐτοῦ Λαοδάμαντος.
 ξείνος γάρ μοι ὄδ’ ἐστί· τίς ἂν φιλέοντι μάχοιτο;
 ἄφρων δὴ κείνός γε καὶ οὐτιδανὸς πέλει ἀνὴρ,
 ὅστις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων 210
 δῆμψ ἐν ἀλλοδαπῷ· ἔο δ’ αὐτοῦ πάντα κολούει.
 τῶν δ’ ἄλλων οὐ πέρ τιν’ ἀναίνομαι οὐδ’ ἀθερίζω,
 ἀλλ’ ἐθέλω ἴδμεν καὶ πειρηθῆμεναι ἄντην.
 πάντα γὰρ οὐ κακὸς εἰμι, μετ’ ἀνδράσιν ὅσσοι ἄεθλοι.
 εὔ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι· 215
 πρῶτός κ’ ἄνδρα βάλοιμι διστεύσας ἐν ὁμίλῳ
 ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἐταῖροι
 ἄγχι παρασταῖεν καὶ τοξαζοῖατο φωτῶν.
 οἷος δὴ με Φιλοκτῆτης ἀπεκαίνυτο τόξῳ
 δῆμψ ἐνὶ Τρώων, ὅτε τοξαζοίμεθ’ Ἀχαιοί. 220
 τῶν δ’ ἄλλων ἐμέ φημι πολὺν προφερέστερον εἶναι,
 ὅσσοι νῦν βροτοὶ εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.
 ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
 οὔθ’ Ἡρακλῆι οὔτ’ Εὐρύτῳ Οἰχάλῃ,

οἷ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. 225
 τῷ ῥα καὶ αἰψ' ἔθανεν μέγας Εὐρυτος, οὐδ' ἐπὶ γῆρας
 ἔκει' ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
 ἔκτανεν, οὐνεκά μιν προκαλίζετο τοξάζεσθαι.
 δουρὶ δ' ἀκοντίζω ὅσον οὐκ ἄλλος τις οἰστῶ.
 οἴοισιν δαίδοικα ποσὶν μὴ τίς με παρέλθῃ 230
 Φαιήκων· λίην γὰρ ἀεικελίως ἑδαμάσθην
 κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
 ἦεν ἐπηετανός· τῷ μοι φίλα γυνῖα λέλυνται.
 ὦς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ·
 Ἀλκίνοος δέ μιν οἷος ἀμειβόμενος προσέειπε. 235

Alcinous shows how well his people can dance.

Ἔειν', ἐπεὶ οὐκ ἀχάριστα μεθ' ἡμῖν ταῦτ' ἀγορεύεις,
 ἀλλ' ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
 χωόμενος ὅτι σ' οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
 νεέκεσεν, ὥς ἂν σὴν ἀρετὴν βροτὸς οὗ τις ὄνοιτο
 ὅστις ἐπίσταιτο ἥσι φρεσὶν ἄρτια βάζειν· 240
 ἀλλ' ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὅφρα καὶ ἄλλω
 εἵπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισι
 δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
 ἡμετέρης ἀρετῆς μεμνημένος, οἶα καὶ ἡμῖν
 Ζεὺς ἐπὶ ἔργα τίθῃσι διαμπερὲς ἐξέτι πατρῶν. 245
 οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαιστοί,
 ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι,
 αἰεὶ δ' ἡμῖν δαῖς τε φίλη κίθαρίς τε χοροὶ τε
 εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
 ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι, 250
 παῖσατε, ὥς χ' ὁ ξείνος ἐνίσπῃ οἷσι φίλοισιν,
 οἴκαδε νοστήσας, ὅσπον περιγιγνόμεθ' ἄλλων
 ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστῷ καὶ ἀοιδῇ.
 Δημοδόκῳ δέ τις αἴψα κιῶν φόρμιγγα λίγειαν

οἰσέτω, ἥ που κείται ἐν ἡμετέροισι δόμοισιν.' 255

ὧς ἔφατ' Ἀλκίνοος θεοείκελος, ὥρτο δὲ κήρυξ
οἷσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυνμῆται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν
δήμιοι, οἳ κατ' ἀγῶνας ἐν πρήσσεσκον ἕκαστα,
λείηναν δὲ χορὸν, καλὸν δ' εὐρυναν ἀγῶνα. 260
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγεια
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον· ἀμφὶ δὲ κοῦροι
πρωθήβαι ἴσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς
μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ. 265

Demodocus sings of the loves of Ares and Aphrodite.

Αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀεῖδειν
ἀμφ' Ἀρεος φιλότῆτος ἐυστεφάνου τ' Ἀφροδίτης,
ὥς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισι
λάβρῃ· πολλὰ δ' ἔδωκε, λέχος δ' ἥσχυνε καὶ εὐνὴν
Ἡφαίστοιο ἀνακτος· ἄφαρ δέ οἱ ἄγγελος ἦλθεν 270
Ἥλιος, ὃ σφ' ἐνόησε μιγαζομένους φιλότῃτι.
Ἥφαιστος δ' ὥς οὖν θυμαλγέα μῦθον ἄκουσε,
βῆ ῥ' ἱμεν ἐς χαλκῶνα, κακὰ φρεσὶ βυσσοδομεύων,
ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἄρρήκτους ἀλύτους, ὅφρ' ἔμπεδον αἰθι μένοιεν. 275
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἀρεῖ,
βῆ ῥ' ἱμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνι' ἔκειτο,
ἀμφὶ δ' ἄρ' ἐρμῖσιν χεῖε δέσματα κύκλῳ ἀπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἦντ' ἀράχνια λεπτὰ, τὰ γ' οὐ κέ τις οὐδὲ ἴδοιτο, 280
οὐδὲ θεῶν μακάρων· περὶ γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῖεν,
εἶσατ' ἱμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἥ οἱ γαίῶν πολὺ φιλτάτῃ ἐστὶν ἀπασέων.

οὐδ' ἀλασκοπιῖν εἶχε χρυσήνιος Ἄρης, 285
 ὥς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κίοντα·
 βῆ δ' ἵμεναι πρὸς δῶμα περικλυτοῦ Ἥφαιστοιο,
 ἰσχανόων φιλότῃτος ἐνστεφάνου Κυθερείης.
 ἦ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
 ἐρχομένη κατ' ἄρ' ἔξεθ'. ὁ δ' εἴσω δώματος ἦει, 290
 ἐν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·
 'Δεῦρο, φίλη, λέκτρονδε τραπέομεν εὐνηθέντες·
 οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλὰ πον ἦδη
 οἴχεται ἐς Λήμνον μετὰ Σίντιας ἀγριοφώνους.'
 ὦς φάτο, τῇ δ' ἀσπαστὸν εἰείσατο κοιμηθῆναι. 295
 τῷ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
 τεχνήεντες ἔχυντο πολύφρονος Ἥφαιστοιο,
 οὐδὲ τι κινήσαι μελέων ἦν οὐδ' ἀναεῖραι.
 καὶ τότε δὴ γίνωσκον, ὃ τ' οὐκέτι φυκτὰ πέλοιτο.
 ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυῆεις, 300
 αὐτὶς ὑποστρέψας, πρὶν Λήμνον γαῖαν ἰκέσθαι·
 Ἥλιος γάρ οἱ σκοπιῖν ἔχεν εἰπέ τε μῦθον.
 [βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιμημένος ἦτορ·]
 ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ἦρει·
 σμερδαλέον δ' ἐβόησε, γέγωνέ τε πᾶσι θεοῖσι· 305
 'Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
 δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε,
 ὥς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
 αἰὲν ἀτιμάζει, φιλέει δ' αἰδοῖσθαι Ἄρηα,
 οὐνεχ' ὁ μὲν καλὸς τε καὶ ἀρτίπος, αὐτὰρ ἐγὼ γε 310
 ἡπεδανὸς γενόμεν· ἀτὰρ οὐ τι μοι αἴτιος ἄλλος,
 ἀλλὰ τοκῆς δύω, τὼ μὴ γείνασθαι ὄφελον.
 ἀλλ' ὄψεσθ', ἵνα τὼ γε καθεύδεται ἐν φιλότῃ,
 εἰς ἐμὰ δέμνια βάντες· ἐγὼ δ' ὀρώων ἀκάχημαι.
 οὐ μὲν σφεας ἔτ' ἔολπα μῖνυθὰ γε κειέμεν οὔτω, 315
 καὶ μάλα περ φιλέοντε· τάχ' οὐκ ἐθελήσετον ἄμφω

εὔδειν· ἀλλὰ σφωε δόλος καὶ δεσμός ἐρύξει,
εἰς ὃ κέ μοι μάλα πάντα πατὴρ ἀποδώσει ἔεδνα,
ὅσσα οἱ ἐγγυάλιζα κυνώπιδος εἵνεκα κούρης,
οὔνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος. 320

ἌΩς ἔφαθ', οἱ δ' ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ' ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἐκάεργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἐκάστη.
ἔσταν δ' ἐν προθύροισι θεοὶ, δωτῆρες ἑάων 325
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσι
τέχνας εἰσορώσι πολύφρονος Ἡφαίστοιο.
ᾧδε δέ τις εἵπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

Ὅυκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὥκυν,
ὥς καὶ νῦν Ἡφαιστος ἐὼν βραδὺς εἶλεν Ἄρῃα, 330
ὥκύτατόν περ ἑόντα θεῶν οἱ Ὀλυμπον ἔχουσι
χωλὸς ἐὼν, τέχνησι· τὸ καὶ μοιχάγρι' ὀφέλλει.'

ἌΩς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ, Διὸς υἱὸς, Ἀπόλλων·
Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων, 335

ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς
εὔδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ·

Τὸν δ' ἡμείβετ' ἔπειτα διάκτορος ἀργειφόντης·
αἶ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἀπολλων.
δεσμοὶ μὲν τρεῖς τόσσοι ἀπείρονες ἀμφὶς ἔχουεν, 340
ὕμεις δ' εἰσορώτε θεοὶ πᾶσαι τε θέαιναι,
αὐτὰρ ἐγὼν εὔδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.'

ἌΩς ἔφατ', ἐν δὲ γέλως ᾧρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσεται δ' αἰεὶ
Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἄρῃα· 345
καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

Ἄλυσον· ἐγὼ δέ τοι αὐτὸν ὑπὶ σχομαι, ὥς σὺ κελεύεις,
τίσειν αἷσιμα πάντα μετ' ἀθανάτοισι θεοῖσι·

Τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
 'μή με, Ποσειδάων γαίηοχε, ταῦτα κέλευε' 350
 δειλαί τοι δειλῶν γε καὶ ἐγγυαὶ ἐγγυάσθαι.
 πῶς ἂν ἐγὼ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
 εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;

Τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
 'Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας 355
 οἴχεται φεύγων, αὐτὸς τοι ἐγὼ τάδε τίσω.'

Τὸν δ' ἡμέμβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
 'οὐκ ἔστ' οὐδὲ ἔοικε τεδὸν ἔπος ἀρνήσασθαι.'

ᾧς εἰπὼν δεσμὸν ἀνίει μένος Ἥφαίστοιο.
 τῷ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν, κρατεροῦ περ ἐόντος, 360
 αὐτὶκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκει,
 ἡ δ' ἄρα Κύπρον ἴκανε φιλομμειδῆς Ἀφροδίτη,
 ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυίης.
 ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρίσαν ἐλαίῳ
 ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας, 365
 ἀμφὶ δὲ εἵματα ἔσσαν ἐπήρατα, θαῦμα ἰδέσθαι.

Ταῦτ' ἄρ' αἰοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἠδὲ καὶ ἄλλοι
 Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.

Halius and Laodamas dance and throw the ball.

Ἄλκίνοος δ' Ἄλιον καὶ Λαοδάμαντα κέλευσε 370
 μονὰξ ὀρχήσασθαι, ἐπεὶ σφισιν οὐ τις ἔριζεν.
 οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἔλοντο,
 πορφυρέην, τήν σφιν Πόλυβος πόλησε δαΐφρων,
 τὴν ἕτερος ρίπτασκε ποτὶ νέφεα σκιόεντα
 ἰδνωθεὶς ὀπίσω· ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς 375
 ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὐδ' ἀνέκεσθαι.
 αὐτὰρ ἐπεὶ δὴ σφαῖρην ἂν ἰθὺν πειρήσαντο,
 ὠρχέισθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ

ταρφέ' ἀμειβομένω· κούροι δ' ἐπελήκεον ἄλλοι
 ἔσπευτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρει.
 δὴ τότε ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς· 380
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 ἦ μὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
 ἦ δ' ἄρ' ἐτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόοντα.'
 ὧς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο, 385
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετῆυδα·

Presents are made to Odysseus, which he stows in a box,

'Κέκλυτε, Φαιήκων ἡγήτορες ἡδὲ μέδοντες·
 ὁ ξείνος μάλα μοι δοκείι πεπνυμένος εἶναι.
 ἀλλ' ἄγε οἱ δώμεν ξεινήμιον, ὥς ἐπιεικές.
 δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες 390
 ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ' ἐγὼ αὐτός·
 τῶν οἱ ἕκαστος φῶρος ἐνπλυνὲς ἡδὲ χιτῶνα
 καὶ χρυσοῖο τάλαντον ἐνέεικατε τιμῆντος.
 αἶψα δὲ πάντα φέρωμεν ἀολλέεα, ὅφρ' ἐνὶ χερσὶ
 ξείνος ἔχων ἐπὶ δόρπον ἤη χαίρων ἐνὶ θυμῷ. 395
 Εὐρύαλος δέ ἐ· αὐτὸν ἀρεσσάσθω ἐπέεσσι
 καὶ δώρῳ, ἐπεὶ οὐ τι ἔπος κατὰ μοῖραν ξείπεν.'
 ὧς ἔφαθ', οἱ δ' ἄρα πάντες ἐπήνεον ἡδ' ἐκέλευον,
 δῶρα δ' ἄρ' οἰσόμεναι πρόεσαν κήρυκα ἕκαστος.
 τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε· 400
 'Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 τοιγὰρ ἐγὼ τὸν ξείνον ἀρέσσομαι, ὥς σὺ κελεύεις.
 δῶσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἐπι κώπη
 ἀργυρῆ, κολεὸν δὲ νεοπρίστου ἐλέφαντος
 ἀμφιδεδῖνηται· πολέος δέ οἱ ἄξιον ἔσται.' 405
 ὧς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
 'Χαῖρε, πάτερ ὦ ξεῖνε· ἔπος δ' εἴ πέρ τι βέβακται

δεινὸν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
 σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι 410
 δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἀπο πῆματα πάσχεις.'

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'καὶ σὺν, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν,
 μηδὲ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο.
 τούτου, ὃ δὴ μοι δῶκας, ἀρεσσάμενος ἐπέεσσιν.' 415

Ἡ ῥα καὶ ἄμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
 δύσετό τ' ἠέλιος, καὶ τῷ κλυτὰ δῶρα παρήεν·
 καὶ τὰ γ' ἐς Ἀλκινόοιο φέρον κήρυκες ἀγαοί·
 δεξάμενοι δ' ἄρα παῖδες ἀμύμονος Ἀλκινόοιο
 μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα. 420
 τοῖσιν δ' ἡγεμόνεν ἱερὸν μένος Ἀλκινόοιο,
 ἐλθόντες δὲ καθίζον ἐν ὑψηλοῖσι θρόνοισι.
 δὴ ῥα τότε Ἀρήτην προσέφη μένος Ἀλκινόοιο·

'Δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἣ τις ἀρίστη·
 ἐν δ' αὐτῇ θὲς φᾶρος ἐνπλυνὲς ἠδὲ χιτῶνα. 425
 ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,
 ὅφρα λοεσσάμενός τε ἰδῶν τ' εὖ κείμενα πάντα
 δῶρα, τὰ οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,
 δαιτὶ τε τέρπεται καὶ αἰοιδῆς ὕμνον ἀκούων.
 καὶ οἱ ἐγὼ τόδ' ἄλειςον ἐμὸν περικαλλὲς ὀπάσσω, 430
 χρύσειον, ὅφρ' ἐμέθεν μεμνημένος ἤματα πάντα
 σπένδῃ ἐνὶ μεγάρῳ Δίί τ' ἄλλωσιν τε θεοῖσιν.'

Ὡς ἔφατ', Ἀρήτη δὲ μετὰ δμωῇσιν ἔειπεν
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν ὅττι τάχιστα.
 αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέφ, 435
 ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἐλοῦσαι.
 γάστρην μὲν τρίποδος πῦρ ἀμφεπε, θέρμετο δ' ὕδωρ
 τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
 ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
 ἐσθῆτα χρυσόν τε, τὰ οἱ Φαίηκες ἔδωκαν· 440

ἐν δ' αὐτῇ φᾶρος θῆκεν καλόν τε χιτῶνα,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα·
 'Αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλον,
 μή τις τοι καθ' ὁδὸν δηλήσεται, ὅππότε' ἂν αὔτε
 εὐδῇσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ.' 445
 Αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
 αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἦλε
 ποικίλον, ὃν ποτὲ μιν δέδαε φρεσὶ πότνια Κίρκη,

then he bathes, and, after a kind word to Nausicaa, joins
 the banqueters.

αὐτόδιον δ' ἄρα μιν ταμὴν λούσασθαι ἀνώγει
 ἔς ῥ' ἀσάμινθον βάνθ'. ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ 450
 θερμὰ λοέτρ', ἐπεὶ οὐ τι κομιζόμενός γε θάμιζεν,
 ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο·
 τόφρα δέ οἱ κομιδὴν γε θεῶ ὥς ἔμπεδος ἦεν.
 τὸν δ' ἐπεὶ οὖν δμῳαὶ λούσαν καὶ χρίσαν ἐλαίῳ,
 ἀμφὶ δέ μιν χλαῖναν καλὴν βάλλον ἥδ' ἐ χιτῶνα, 455
 ἔκ ῥ' ἀσαμίνθου βᾶς ἀνδρας μέτα οἶνοποτηήρας
 ἦι· Νausικαὰ δὲ θεῶν ἀπο κάλλος ἔχουσα
 στή ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,
 θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὀρώσα,
 καί μιν φωνήσας' ἔπεα πτερόεντα προσηύδα· 460
 'Χαῖρε, ξεῖν', ἵνα καὶ ποτ' ἐὼν ἐν πατρὶδι γαίῃ
 μνήσῃ ἐμεῦ, ὅτι μοι πρώτη ζῳάγρ' ὀφέλλεις.
 Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 'Νausικαὰ, θύγατερ μεγαλήτορος Ἀλκινόοιο,
 οὕτω νῦν Ζεὺς θελῇ, ἐρίγδονπος πόσις Ἥρης, 465
 οἴκαδ' ἑλθέμεναι καὶ νόστιμον ἡμᾶρ ἰδέσθαι·
 τῷ κέν τοι καὶ κείθι θεῶ ὥς εὐχετοφύμην
 αἰεὶ ἥματα πάντα· σὺ γάρ μ' ἐβιώσας, κούρη.'
 Ἡ ῥα καὶ ἔς θρόνον ἴζε παρ' Ἀλκίνοον βασιλῆα.

οἱ δ' ἤδη μοῖρας τ' ἔνεμον κερώνωτό τε οἶνον. 470
 κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρήρον αἰοδὼν,
 Δημοδόκον λαοῖσι τετιμένον· εἶσε δ' ἄρ' αὐτὸν
 μέσσω δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.
 δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεύς,
 'νώτου ἀποπροταμών, ἐπὶ δὲ πλείον ἐλέλειπτο, 475
 ἀργιόδουτος υἱὸς, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·

῾Κῆρυξ, τῇ δῆ, τοῦτο πόρε κρέας, ὄφρα φάγησι,
 Δημοδόκῳ, καὶ μιν προσπτύξομαι, ἀχνύμενός περ.
 πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν αἰδοῖ
 τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας 480
 οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον αἰοιδῶν.'

ᾠς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
 ἦρψ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
 οἱ δ' ἐπ' οὐνεαθ' ἐτοῖμα προκείμενα χεῖρας ἱαλλον.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 485
 δὴ τότε Δημοδόκον προσέφη πολύμητις Ὀδυσσεύς.

῾Δημόδοκ', ἔξοχα δὴ σε βροτῶν αἰνίζομ' ἀπάντων·
 ἦ σέ γε μοῦσ' ἐδίδαξε, Διὸς παῖς, ἦ σέ γ' ῾Απόλλων.
 λίην γὰρ κατὰ κόσμον ῾Αχαιῶν οἶτον αἰεῖδεις,
 ὅσσ' ἔρξαν τ' ἐπαθόν τε καὶ ὅσσ' ἐμόγησαν ῾Αχαιοί, 490
 ὥς τε που ἦ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
 ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον
 δουρατέον, τὸν ῾Επειὸς ἐποίησεν σὺν ῾Αθήνῃ,
 ὃν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε διὸς Ὀδυσσεύς,
 ἀνδρῶν ἐμπλήσας οἷ ῥ' ῾Ιλιον ἐξαλάπαξαν. 495
 αἶ κεν δὴ μοι ταῦτα κατὰ μοῖραν καταλέξῃς,
 αὐτίκ' ἐγὼ πᾶσι μυθήσομαι ἀνθρώποισιν
 ὥς ἄρα τοι πρόφρων θεὸς ὥπασε θέσπιν αἰοιδήν.'

Demodocus sings of the 'wooden horse.'

ᾠς φάθ', ὁ δ' ὀρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' αἰοιδήν,

ἔνθεν ἔλων ὥς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν 500
 βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
 Ἄργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
 εἶατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
 αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
 ὥς ὁ μὲν ἐστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον 505
 ἦμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἦνδανε βουλή,
 ἥ ἐ διαπλήξαι κοῖλον δόρυ νηλεὲ χαλκῷ,
 ἥ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,
 ἥ ἔααν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
 τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν· 510
 αἴσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύνῃ
 δουράτεον μέγαν ἵππον, ὅθ' εἶατο πάντες ἄριστοι
 Ἄργείων Τρῶεσσι φόνον καὶ κῆρα φέροντες.
 ἦειδεν δ' ὥς ἄστυ διέπραθον νῆες Ἀχαιῶν
 ἵππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες. 515
 ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραῖζέμεν αἰπὴν,
 αὐτὰρ Ὀδυσσῆα προτὶ δώματα Δηϊφόβοιο
 βήμεναι, ἥντ' Ἄρηα, σὺν ἀντιθέῳ Μεγέλαῳ.
 κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
 νικῆσαι καὶ ἔπειτα διὰ μεγάρυμον Ἀθήνην. 520

Odysseus weeps at the story, and Alcinous bids the bard
to cease,

Ταῦτ' ἄρ' αἰοῖδος ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
 τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρείας.
 ὥς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
 ὅς τε ἐῆς πρόσθεν πόλιος λαῶν τε πέσησιν,
 ἄστυ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ· 525
 ἥ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
 ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δὲ τ' ὅπισθε
 κόπτοντες δούρεσσι μετὰφρενον ἥδ' ἐ καὶ ὤμους

εἶρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ διζύν'
 τῆς δ' ἔλεεινοτάτῳ ἄχρ' ἔφθινύθουσι παρειαί' 530
 ὥς Ὀδυσσεὺς ἔλεεινὸν ὑπ' ὀφρύσι δάκρυον εἵβεν.
 ἐνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
 Ἀλκίνοος δέ μιν οἷος ἐπεφράσατ' ἠδ' ἐνόησεν.
 ἦμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
 αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα' 535
 'Κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
 Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγεια·
 οὐ γάρ πως πάντεσσι χαριζόμενος τὰδ' ἀεῖδει.
 ἐξ οὗ δορπέομέν τε καὶ ὥρορε θεῖος ἀοιδὸς,
 ἐκ τοῦδ' οὗ πω παύσατ' διζυροῖο γόοιο 540
 ὁ ξείνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
 ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἔν' ὁμῶς τερπώμεθα πάντες
 ξεινοδόκοι καὶ ξείνος, ἐπεὶ πολὺν κάλλιον οὕτως·
 εἵνεκα γὰρ ξείνοιο τὰδ' αἰδοῖοιο τέτυκται,
 πομπὴ καὶ φίλα δῶρα, τὰ οἱ δίδομεν φιλέοντες. 545
 ἀντὶ κασιγνήτου ξείνός θ' ἱκέτης τε τέτυκται
 ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσι.
 τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν
 ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.

and questions Odysseus about himself.

εἶπ' ὄνομα' ὅττι σε κείθι κάλεον μήτηρ τε πατήρ τε, 550
 ἄλλοι θ' οἱ κατὰ ἄστυ καὶ οἱ περιναϊετάουσιν.
 οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
 οὐ κακὸς οὐδὲ μὲν ἐσθλὸς, ἐπὶν τὰ πρῶτα γένηται,
 ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεὶ κε τέκωσι, τοκῆες.
 εἰπέ δέ μοι γαῖάν τε τεῖν δῆμόν τε πόλιν τε, 555
 ὅφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες.
 οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
 οὐδὲ τι πηδάλ' ἐστὶ, τὰ τ' ἄλλαι νῆες ἔχουσιν·

ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν,
 καὶ πάντων ἴσασι πόλιας καὶ πίνοντας ἀγροὺς 560
 ἀνθρώπων, καὶ λαῖτμα τάχισθ' ἄλως ἐκπερώωσιν
 ἥερι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν
 οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
 ἀλλὰ τόδ' ὥς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
 Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι 565
 ἡμῖν, οὐνεκα πομποὶ ἀπήμονές εἰμεν ἀπάντων.
 φῆ ποτὲ Φαιήκων ἀνδρῶν εὐεργέα νῆα
 ἐκ πομπῆς ἀνιοῦσαν ἐν ἡεροειδέϊ πόντῳ
 ῥαϊσέμεναι, μέγα δ' ἡμῖν ὄρος πόλει ἀμφικαλύψειν,
 ὥς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἡ τελέσειεν, 570
 ἢ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 ὅππῃ ἀπεπλάγχθης τε καὶ ἄς τινας ἴκεο χώρας
 ἀνθρώπων, αὐτοὺς τε πόλιάς τ' εἴ ναιετοώσας,
 ἡμὲν ὅσοι χαλεποὶ τε καὶ ἄγριοι οὐδὲ δίκαιοι, 575
 οἳ τε φιλόξεinoι, καὶ σφιν νόος ἐστὶ θεουδής.
 εἰπὲ δ' ὃ τι κλαίεις καὶ δδύρεαι ἔνδοθι θυμῷ
 Ἀργείων Δαναῶν ἡδ' Ἴλίου οἶτον ἀκούων.
 τὸν δὲ θεοὶ μὲν τεύξαν, ἐπεκλώσαντο δ' ὄλεθρον
 ἀνθρώποις, ἵνα ᾗσι καὶ ἔσσομένοισιν αἰοιδή. 580
 ἢ τίς τοι καὶ πηδὸς ἀπέφθιτο Ἴλιόθι πρὸ
 ἔσθλῳς ἔων, γαμβρὸς ἢ πενθερὸς, οἳ τε μάλιστα
 κῆδιστοι τελέθουσι μεθ' αἰμά τε καὶ γένος αὐτῶν;
 ἢ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδὼς,
 ἔσθλός; ἐπεὶ οὐ μὲν τι κασιγνήτοιο χερεῖων 585
 γίγνεται ὃς κεν ἑταῖρος ἔων πεπνυμένα εἰδῇ.

ΟΔΥΣΣΕΙΑΣ Ι.

Ἀλκίνου ἀπόλογοι. Κυκλώπεια.

Odysseus reveals his name and home.

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

ἄλκινος κρείον, πάντων ἀριδείκετε λαῶν,
 ἦ τοι μὲν τόδε καλὸν ἀκουέμεν ἔστιν αἰδοῦ
 τοιοῦδ' οἷος ὅδ' ἔστι, θεοῖς ἐναλγίκιος αὐδῆν.
 οὐ γὰρ ἐγὼ γέ τί φημι τέλος χαριέστερον εἶναι 5
 ἢ ὅτ' ἐνφροσύνῃ μὲν ἔχῃ κάτα δῆμον ἅπαντα,
 δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζωνται αἰδοῦ
 ἥμενοι ἐξείης, παρὰ δὲ πλήθωσι τράπεζαι
 σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω
 οἶνοχόος φορέῃσι καὶ ἐγχέῃσι δεπάεσσι· 10
 τοῦτό τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι.
 σοὶ δ' ἐμὰ κήδεα θυμὸς ἐπετράπετο στονόμεντα
 εἴρεσθ', ὅφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω·
 τί πρῶτόν τοι ἔπειτα, τί δ' ὑστάτιον καταλέξω;
 κήδε' ἐπεὶ μοι πολλὰ δόσαν θεοὶ οὐρανίωνες. 15
 νῦν δ' ὄνομα πρῶτον μυθήσομαι, ὅφρα καὶ ὑμεῖς
 εἴδετ', ἐγὼ δ' ἂν ἔπειτα φυγὼν ὑπο νηλεὲς ἦμαρ
 ὑμῖν ξείνος ἔω καὶ ἀπόπροθι δώματα ναίων.
 εἴμ' Ὀδυσσεὺς Λαερτιάδης, ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω, καὶ μὲν κλέος οὐρανὸν ἵκει.
 ναιετάω δ' Ἰθάκην εὐδείελον· ἐν δ' ὄρος αὐτῇ,
 Νήριτον εἰνοσίφυλλον ἀριπρεπές· ἀμφὶ δὲ νῆσοι

5

10

15

— 20

πολλαὶ ναιετάουσι μάλα σχεδὸν ἀλλήλησι,
 Δουλίχιόν τε Σάμη τε καὶ ὑλήεσσα Ζάκυνθος.
 αὐτὴ δὲ χθαμαλὴ παυπερτάτῃ εἰν ἄλλῃ κείται 25
 πρὸς ζόφον, αἱ δὲ τ' ἄνευθε πρὸς ἥῳ τ' ἡέλιόν τε,
 τρηχεῖ, ἀλλ' ἀγαθὴ κουροτρόφος· οὐ τοι ἐγὼ γε
 ἧς γαίης δύναιμαι γλυκερώτερον ἄλλο ἰδέσθαι.
 ἦ μὲν μ' αὐτόθ' ἔρυκε Καλυψώ, δῖα θεάων,
 [ἐν σπέσσι γλαφυροῖσι, λιλαιομένη πόσιν εἶναι·] 30
 ὥς δ' αὐτως Κίρκη κατερήτυεν ἐν μεγάροισιν
 Αἰαίῃ δολόεσσα, λιλαιομένη πόσιν εἶναι.
 ἀλλ' ἐμὸν οὐ ποτε θυμὸν ἐνὶ στήθεσσιιν ἔπειθον.
 ὥς οὐδὲν γλύκιον ἧς πατρίδος οὐδὲ τοκῆων
 γίγνεται, εἴ περ καὶ τις ἀπόπροθι πίονα οἶκον 35
 γαίῃ ἐν ἀλλοδαπῇ ναίει ἀπάνευθε τοκῆων.
 εἰ δ' ἄγε τοι καὶ νόστον ἐμὸν πολυκηδέ' ἐνίσπω,
 ὅν μοι Ζεὺς ἐφέηκεν ἀπὸ Τροίηςθεν ἰόντι.

Story of the departure from Ilium: sack of Ismarus,
 and revenge of the Cicones.

Ἴλιόνθεν με φέρων ἄνεμος Κικόνεσσι πέλασσαν, 1
 Ἴσμάρῳ· ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς· 40
 ἐκ πόλιος δ' ἀλόχους καὶ κτήματα πολλὰ λαβόντες
 δασσάμεθ', ὥς μὴ τίς μοι ἀτεμβόμενος κίλοι ἴσῃς.
 ἐνθ' ἦ τοι μὲν ἐγὼ διερῶ ποδὶ φευγέμεν ἡμέας
 ἠνώγεα, τοὶ δὲ μέγα νήπιοι οὐκ ἐπίθοντο.
 ἔνθα δὲ πολλὸν μὲν μέθυ πίνετο, πολλὰ δὲ μῆλα 45
 ἔσφαζον παρὰ θύνα καὶ εἰλίποδας ἔλικας βοῦς.
 τόφρα δ' ἄρ' οἰχόμενοι Κίκονες Κικόνεσσι γεγώνευν,
 οἳ σφιν γείτονες ἦσαν ἅμα πλέονες καὶ ἀρείους
 ἠπειρον ναίουτες, ἐπιστάμενοι μὲν ἀφ' ἱππων
 ἀνδράσι μάρνασθαι καὶ ὅθι χρῆ πεζὸν ἔοντα. 50
 ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθεα γίγνεται ὥρη,

ἡέριοι· τότε δὴ ῥα κακὴ Διὸς αἴσα παρέστη
 ἡμῖν αἰνομόροισιν, ἔν' ἄλγεα πολλὰ πάθοιμεν.
 στησάμενοι δ' ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσι,
 βάλλον δ' ἀλλήλους χαλκῆρεσιν ἐγχέρισιν. 55
 ὄφρα μὲν ἤως ἦν καὶ ἀέζετο ἱερὸν ἡμαρ,
 τόφρα δ' ἀλεξόμενοι μένομεν πλεονάς περ ἑόντας·
 ἦμος δ' ἥελιος μετενίσσεται βουλυτόνδε,
 καὶ τότε δὴ Κίκονες κλῖναν δαμάσαντες Ἀχαιοῦς.
 ἐξ δ' ἀφ' ἐκάστης νηὸς ἐυκνήμιδες ἑταῖροι 60
 ὦλονθ'· οἱ δ' ἄλλοι φύγομεν θάνατόν τε μόρον τε.

The North wind drives them on the coast of the
 Lotophagi.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταῖρους.
 οὐδ' ἄρα μοι προτέρω νῆες κίον ἀμφιέλισσαι,
 πρὶν τινα τῶν δειλῶν ἐτάρων τρὶς ἕκαστον αὔσαι, 65
 οἱ θάνουν ἐν πεδίῳ Κικόνων ὕπο δρωθέντες.
 νηυσὶ δ' ἐπῶρσ' ἄνεμον Βορέην νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
 αἱ μὲν ἔπειτ' ἐφέροντ' ἐπικάρσαι, ἱστία δὲ σφιν 70
 τριχθὰ τε καὶ τετραχθὰ διέσχισεν ἰς ἀνέμοιο.
 καὶ τὰ μὲν ἐς νῆας κάθεμεν, δέισαντες ὀλεθρον,
 αὐτὰς δ' ἐσσυμένως προερεύσσαμεν ἡπειρόνδε.
 ἔνθα δ'ὡς νύκτας δύο τ' ἡματα συνεχὲς αἰεὶ
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδοντες. 75
 ἀλλ' ὅτε δὴ τρίτον ἡμαρ ἐνπλόκαμος τέλεσ' ἤως,
 ἱστοὺς στησάμενοι ἀνά θ' ἱστία λεύκ' ἐρύσαντες
 ἡμεθα· τὰς δ' ἄνεμός τε κυβερνήται τ' ἴθυνον.
 καὶ νῦν κεν ἀσκηθῆς ἰκόμην ἐς πατρίδα γαῖαν,
 ἀλλὰ με κῦμα ῥόος τε περιγνάμπτοντα Μάλεια 80

καὶ Βορέης ἀπέωσε, παρέπλαγξεν δὲ Κυθήρων.

Ἔνθεν δ' ἐννήμαρ φερόμην ὄλοοις ἀνέμοισι
 πόντον ἐπ' ἰχθυόεντ'. αὐτὰρ δεκάτῃ ἐπέβημεν
 γαίης Λωτοφάγων, οἳ τ' ἀνθίων εἶδαρ ἔδουσιν.
 ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ, 85
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιό τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε ἔγὼν ἐτάρους προΐην πεύθεσθαι λόντας
 οἳ τινες ἀνέρες εἶεν ἐπὶ χθονὶ σῖτον ἔδοντες,
 ἄνδρε δύω κρίνας, τρίτατον κήρυχ' ἄμ' ὀπάσσας. 90
 οἱ δ' αἶψ' οἰχόμενοι μίγην ἀνδράσι Λωτοφάγοισιν
 οὐδ' ἄρα Λωτοφάγοι μῆδονθ' ἐτάροισιν ὀλεθρον
 ἡμετέροις, ἀλλὰ σφι δόσαν λωτοῖο πάσασθαι.
 τῶν δ' ὅς τις λωτοῖο φάγοι μελιηδέα καρπὸν,
 οὐκέτ' ἀπαγγεῖλαι πάλιν ἤθελεν οὐδὲ νέεσθαι, 95
 ἀλλ' αὐτοῦ βούλονται μετ' ἀνδράσι Λωτοφάγοισι
 λωτὸν ἐρεπτόμενοι μενέμεν νόστου τε λαθέσθαι.
 τοὺς μὲν ἐγὼν ἐπὶ νῆας ἄγον κλαίοντας ἀνάγκη,
 νηυσὶ δ' ἐνὶ γλαφυρῇσιν ὑπὸ ζυγὰ δῆσα ἐρύσσας.
 αὐτὰρ τοὺς ἄλλους κελόμην ἐρίηρας ἑταίρους 100
 σπερχομένους νηῶν ἐπιβαινέμεν ὠκειῶν,
 μή πῶς τις λωτοῖο φαγὼν νόστοιο λάθηται.
 οἱ δ' αἶψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον,
 ἑξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἐρετμοῖς.

They land on the uninhabited isle off the coast of
 the Cyclopes.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ. 105
 Κυκλώπων δ' ἐς γαῖαν ὑπερφιάλων ἀθεμίστων,
 ἰκόμεθ', οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν
 οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσιν,
 ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται,

πυροὶ καὶ κριθαὶ ἡδ' ἄμπελοι, αἶ τε φέρουσιν
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει.
τοῖσιν δ' οὔτ' ἀγοραὶ βουλευφόροι οὔτε θέμιστες,
ἀλλ' οἳ γ' ὑψηλῶν ὁρέων ναίουσι κάρηνα
ἐν σπέσσι γλαφυροῖσι, θεμιστεύει δὲ ἕκαστος
παίδων ἡδ' ἀλόχων, οὐδ' ἀλλήλων ἀλέγουσι.

110

115

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
γαίης Κυκλώπων οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
ὕληεσσ'· ἐν δ' αἶγες ἀπειρέσiai γεγάασιν
ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει,
οὐδέ μιν εἰσοιχνεύσι κυνηγέται, οἳ τε καθ' ὕλην
ἄλγεα πάσχουσιν κορυφᾶς ὁρέων ἐφέποντες.
οὔτ' ἄρα πολίμνησιν καταΐσχεται οὔτ' ἀρότοισιν,
ἀλλ' ἥ γ' ἄσπαρτος καὶ ἀνήροτος ἥματα πάντα
ἀνδρῶν χηρεύει, βόσκει δὲ τε μηκάδας αἶγας.
οὐ γὰρ Κυκλώπεσσι νέες πάρα μιτοπάρηοι,
οὐδ' ἄνδρες νηῶν ἐνὶ τέκτονες, οἳ κε κάμοιεν
νῆας ἐυσσέλμους, αἶ κεν τελείοιεν ἕκαστα
ἄστε' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἳά τε πολλὰ
ἄνδρες ἐπ' ἀλλήλους νηυσὶν περόωσι θάλασσαν·
οἳ κέ σφιν καὶ νῆσον ἐυκτιμένην ἐκάμοντο.
οὐ μὲν γάρ τι κακὴ γέ, φέροι δέ κεν ὥρια πάντα·
ἐν μὲν γὰρ λειμῶνες ἄλδς πολιοῖο παρ' ὄχθας
ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
ἐν δ' ἄροσις λείη· μάλα κεν βαθὺν λήιον αἰεὶ
εἰς ὥρας ἀμῶφεν, ἐπεὶ μάλα πῖαρ ὑπ' οὔδας.
ἐν δὲ λιμὴν εὖορμος, ἔν' οὐ χρεῶ πείσματός ἐστιν,
οὔτ' εὐνὰς βαλέειω οὔτε πρυμνήσι' ἀνάψαι,
ἀλλ' ἐπικέλσαντας μέναι χρόνον εἰς ὃ κε ναυτέων
θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν αἵηται.
αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
κρήνη ὑπὸ σπείους· περὶ δ' αἵγειροι πεφύασιν.

120

125

130

135

140

ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευε
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφαινετ' ἰδέσθαι·
 ἀήρ γὰρ παρὰ νηυσὶ βαθεῖ' ἦν, οὐδὲ σελήνη
 οὐρανόθεν προῦφαινε, κατείχετο δὲ νεφέεσσιν. 145
 ἔνθ' οὐ τις τὴν νῆσον ἐσέδρακεν ὀφθαλμοῖσιν·
 οὐδ' οὖν κύματα μακρὰ κυλινδόμενα προτὶ χέρσον
 εἰσίδομεν, πρὶν νῆας ἐνστέλμους ἐπικέλσαι.
 κελσάσῃσι δὲ νηυσὶ καθελόμεν ἱστία πάντα,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης· 150
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἥῳ δῖαν.

Odysseus with twelve comrades sets out for the cave
 where the Cyclopes lived.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆσον θαυμάζοντες ἐδινεόμεσθα κατ' αὐτήν.
 ὤρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
 αἴγας ὀρεσκόφους, ἵνα δειπνήσειαν ἐταῖροι. 155
 αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
 εἰλόμεθ' ἐκ νηῶν, διὰ δὲ τρίχᾳ κοσμηθέντες
 βάλλομεν· αἶψα δ' ἔδωκε θεὸς μενοεικέα θήρην.
 νῆες μὲν μοι ἔποντο δυνώδεκα, ἐς δὲ ἐκάστην
 ἐννέα λάγχανον αἶγες· ἐμοὶ δὲ δέκ' ἔξελον οἶφ. 160
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 οὐ γάρ πω νηῶν ἐξέφθιτο οἶνος ἐρυθρὸς,
 ἀλλ' ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἕκαστοι
 ἡφύσαμεν Κικόνων ἱερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐς γαῖαν ἐλεύσομεν ἐγγὺς ἐόντων,
 καπνόν τ' αὐτῶν τε φθογγὴν οἶων τε καὶ αἰγῶν.
 ἡμος δ' ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθε,
 δῆ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἥως, 170

καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘Ἄλλοι μὲν νῦν μένουτ’, ἐμοὶ ἐρήρηες ἐταῖροι·
αὐτὰρ ἐγὼ σὺν νηὶ τ’ ἐμῇ καὶ ἐμοῖς ἐτάροισιν
ἐλθὼν τῶνδ’ ἀνδρῶν πειρήσομαι, οἳ τινὲς εἰσιν,
ἢ ῥ’ οἷ γ’ ὑβριστὰί τε καὶ ἄγριοι οὐδὲ δίκαιοι, 175
ἢ φιλόξευνοι, καὶ σφιν νόος ἐστὶ θεοῦδής.’

Ὡς εἰπὼν ἀνὰ νηὸς ἔβην, ἐκέλευσα δ’ ἐταίρους
αὐτοὺς τ’ ἀμβαίνειν ἀνὰ τε πρυμνήσια λῦσαι.
οἱ δ’ αἰψ’ εἰσβαίνουν καὶ ἐπὶ κληῖσι καθίζον,
ἐξῆς δ’ ἐζόμενοι πολὺν ἅλα τύπτον ἑρετμοῖς. 180
ἀλλ’ ὅτε δὴ τὸν χῶρον ἀφικόμεθ’ ἐγγὺς ἐόντα,
ἔνθα δ’ ἐπ’ ἐσχατιῇ σπέος εἶδομεν, ἄγχι θαλάσσης,
ὑψηλὸν, δάφνησι κατηρεφές· ἔνθα δὲ πολλὰ
μῆλ’, οἷές τε καὶ αἶγες λαύεσκον· περὶ δ’ αὐλῇ
ὑψηλῇ δέδμητο κατωρυχέεσσι λίθοισι 185
μακρῆσιν τε πίτυσσιν ἰδὲ ὄρυσιν ὑψικόμοισιν.
ἔνθα δ’ ἀνὴρ ἐνίαυε πελώριος, ὅς ῥά τε μῆλα
οἶος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ’ ἄλλους
πωλεῖτ’, ἀλλ’ ἀπάρευθεν ἐὼν ἀθεμίστια ἦδη.
καὶ γὰρ θαῦμ’ ἐτέτυκτο πελώριον, οὐδὲ ἑώκει 190
ἀνδρὶ γε σιτοφάγῳ, ἀλλὰ ῥίῳ ὑλήεντι
ὑψηλῶν ὀρέων, ὃ τε φαίνεται οἶον ἀπ’ ἄλλων.

Δὴ τότε τοὺς ἄλλους κελόμεν ἐρήρηας ἐταίρους
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·
αὐτὰρ ἐγὼ κρίνας ἐτάρων δυοκαίδεκ’ ἀρίστους 195
βῆν· ἀτὰρ αἶγεον ἄσκον ἔχον μέλανος οἴνοιο,
ἠδέος, ὅν μοι ἔδωκε Μάρων, Εὐάνθεος υἱός,
ἱρεὺς Ἀπόλλωνος, ὃς Ἴσμαρον ἀμφιβεβήκει,
συνεκά μιν σὺν παιδὶ περισχόμεθ’ ἠδὲ γυναικὶ
ἄζόμενοι· ὥκει γὰρ ἐν ἄλσεϊ δειδρῆεντι 200
Φοῖβον Ἀπόλλωνος. ὃ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μὲν μοι δῶκ’ εὐεργέος ἑπτὰ τάλαντα,

δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
 οἶνον ἐν ἀμφιφορεῦσι δυνάδεκα πῦσιν ἀφύσσας
 ἡδὺν ἀκηράσιον, θείον ποτόν· οὐδέ τις αὐτὸν
 205 ἡεῖδ' ἁμύων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
 ἀλλ' αὐτὸς ἄλοχός τε φίλη ταμὴν τε μὲν οἶη.
 τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρόν,
 ἐν δέπας ἐμπλήσας ὕδατος ἀνὰ εἴκοσι μέτρα
 χεῦ', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδῶδει,
 210 θεσπεσίη· τότ' ἂν οὐ τοι ἀποσχέσθαι φίλον ἦεν.
 τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἦια
 κωρύκῃ· αὐτίκα γάρ μοι δόισατο θυμὸς ἀγήνωρ
 ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκήν,
 ἄγριον, οὔτε δίκας εὔ εἰδότα οὔτε θέμιστας. 215

They enter the cave and await his return.

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
 εὔρομεν, ἀλλ' ἐνόμμεν νομὸν κάτα πλοῖα μῆλα.
 ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἕκαστα·
 ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ
 ἄρνων ἡδ' ἐρίφων· διακεκριμέναι δὲ ἕκασται 220
 ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
 χωρὶς δ' αὐθ' ἔρσαι· ναῖον δ' ὀρῶ ἄγγεα πάντα,
 γαυλοὶ τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
 ἐνθ' ἐμὲ μὲν πρῶτισθ' ἔταροι λίσσοντ' ἐπέεσσι
 τυρῶν αἰνυμένους ἰέναι πάλιν, αὐτὰρ ἔπειτα 225
 καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφοὺς τε καὶ ἄρνας
 σηκῶν ἐξελάσοντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ·
 ἀλλ' ἐγὼ οὐ πιθόμην, ἦ τ' ἂν πολὺν κέρδιον ἦεν,
 σφρ' αὐτόν τε ἴδοιμι, καὶ εἰ μοι ξείνια δοίη.
 οὐδ' ἄρ' ἐμελλ' ἐτάροισι φανεὺς ἐρατεινὸς ἔσεσθαι. 230
 *Εὐθα δὲ πῦρ κήαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ
 τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον

ἤμενοι, εἶος ἐπῆλθε νέμων· φέρε δ' ὄβριμον ἄχθος
 ὕλης ἀζαλής, ἵνα οἱ ποτιδόρπιον εἷη.
 ἔντοσθεν δ' ἄντροιο βαλὼν ὀρυμαγδὸν ἔθηκεν· 235
 ἡμεῖς δὲ δεισάντες ἀπεσσύμεθ' ἐς μυχὸν ἄντρου.
 αὐτὰρ ὃ γ' εἰς εὐρὴν σπέος ἤλασε πύονα μῆλα,
 πάντα μάλ' ὅσσ' ἡμελγε, τὰ δ' ἄρσενά λείπε θύρηφιν,
 ἄρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' ἀείρας, 240
 ὄβριμον· οὐκ ἂν τὸν γε δύω καὶ εἴκοσ' ἅμαξαι
 ἐσθλαὶ τετράκυκλοι ἀπ' οὐδεὸς ὀχλίσσειαν·
 τόσσην ἡλίβατον πέτρην ἐπέθηκε θύρησιν.
 ἐξόμενος δ' ἡμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη. 245
 αὐτίκα δ' ἡμῖσι μὲν θρέψας λευκοῖο γάλακτος
 πλεκτοῖς ἐν ταλάροισιν ἀμησάμενος κατέθηκεν,
 ἡμῖσι δ' αὐτ' ἔστησεν ἐν ἄγγεσι, ὄφρα οἱ εἷη
 πίνειν αἰνυμένῃ καὶ οἱ ποτιδόρπιον εἷη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 250
 καὶ τότε πῦρ ἀνέκαιε καὶ εἰσίδεν, εἶρετο δ' ἡμέας·

Cyclops puts questions which Odysseus parries.

'ὦ ξείνοι, τίνας ἐστέ; πόθεν πλεῖθ' ὑγρὰ κέλευθα;
 ἦ τι κατὰ πρῆξιν ἦ μαψιδίως ἀλάλησθε
 οἷά τε ληιστῆρες ὑπεῖρ ἅλα, τοί τ' ἀλὼνται
 ψυχὰς παρθέμενοι, κακὸν ἀλλοδαπίσι φέροντες;' 255
 'Ὡς ἔφαθ', ἡμῖν δ' αὖτε κατεκλάσθη φίλον ἦτορ
 δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.
 ἀλλὰ καὶ ὥς μιν ἔπεσιν ἀμειβόμενος προσέειπον·
 'Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ
 παντοίοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θαλάσσης, 260
 οἴκαδε ἰέμενοι, ἄλλην ὁδὸν, ἄλλα κέλευθα
 ἤλθομεν· οὕτω που Ζεὺς ἤθελε μητίσασθαι.
 λαοὶ δ' Ἀτρεΐδew Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστί·
 τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 265
 πολλοὺς· ἡμεῖς δ' αὖτε κιχανόμενοι τὰ σὰ γούνα
 ἰκόμεθ', εἴ τι πόροις ξεινήιον ἢ καὶ ἄλλως
 δοίης δωτήνην, ἣ τε ξείνων θέμις ἐστίν.
 ἀλλ' αἰδεῖο, φέριστε, θεοὺς· ἰκέται δέ τοί εἰμεν.
 Ζεὺς δ' ἐπιτιμῆτωρ ἱκετῶν τε ξείνων τε, 270
 ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

ἌΩς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμείβετο νηλεῖ θυμῷ
 'νήπιός εἰς, ὦ ξεῖν', ἣ τηλόθεν εἰλήλουθας,
 ὅς με θεοὺς κέλειαι ἦ δειδίμεν ἦ ἀλέασθαι·
 οὐ γὰρ Κύκλωπες Διὸς αἰγιοόχου ἀλέγουσιν 275
 οὐδὲ θεῶν μακάρων, ἐπεὶ ἦ πολὺν φέρτεροί εἰμεν.
 οὐδ' ἂν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδόιμην
 οὔτε σεῦ οὔθ' ἐτάρων, εἰ μὴ θυμός με κελεύει.
 ἀλλὰ μοι εἴφ' ὅπῃ ἔσχες ἰὼν εὐεργέα νῆα,
 ἣ πον ἐπ' ἐσχατιῇς ἣ καὶ σχεδὸν, ὄφρα δαείω.' 280

ἌΩς φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,
 ἀλλὰ μιν ἄψορόν προσέφην δολλοῖς ἐπέεσσι·

'Νέα μὲν μοι κατέαξε Ποσειδάων ἐνοσίχθων,
 πρὸς πέτρῃσι βαλὼν ὑμῆς ἐπὶ πείρασι γαλῆς,
 ἄκρῃ προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν' 285
 αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὄλεθρον.'

Cyclops devours six of the men, two at a time.
 Odysseus plots revenge.

ἌΩς ἐφάμην, ὃ δέ μ' οὐδὲν ἀμείβετο νηλεῖ θυμῷ,
 ἀλλ' ὃ γ' ἀναίξας ἐτάροις ἐπὶ χεῖρας ἱαλλε,
 σὺν δὲ δύο μάρψας ὥς τε σκύλακας ποτὶ γαλῇ
 κόπτ'· ἐκ δ' ἐγκέφαλος χαμάδις ῥέε, δεῦε δὲ γαῖαν. 290
 τοὺς δὲ διὰ μελεῖστί ταμῶν ὠπλίσσατο δόρπον·
 ἦσθι δ' ὥς τε λέων ὀρεσίτροφος, οὐδ' ἀπέλειπεν,

ἔγκατά τε σάρκας τε καὶ ὀστέα μυελόεντα.
 ἡμεῖς δὲ κλαίοντες ἀνεσχέθομεν Διὶ χεῖρας,
 σχέτλια ἔργ' ὀρώωτες· ἀμυχανίη δ' ἔχε θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσαστο νηδὺν
 ἀνδρόμεα κρέ' ἔδων καὶ ἐπ' ἄκρητον γάλα πίνων,
 κεῖτ' ἔντοσθ' ἀντροιο ταυνοσάμενος διὰ μήλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμόν
 ἄσπον ἰὼν, ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ, 300
 οὐτάμεναι πρὸς στήθος, ὅθι φρένες ἦπαρ ἔχουσι,
 χεῖρ' ἐπιμασσάμενος· ἕτερος δέ με θυμὸς ἔρκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ' αἰπὺν ὄλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλῶν
 χερσὶν ἀπώσασθαι λίθον ὀβριμον, ὃν προσέθηκεν. 305
 ὥς τότε μὲν στενάχοντες ἐμείναμεν Ἡῷ δῖαν.
 Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε πῦρ ἀνέκαie καὶ ἤμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστη.
 αὐτὰρ ἐπεὶ δὴ σπεῦσε πονησάμενος τὰ ἃ ἔργα, 310
 σὺν δ' ὃ γε δὴ αὐτὲ δύω μάρψας ὥπλίσσατο δεῖπνον.
 δειπνήσας δ' ἄντρον ἐξήλασε πίονα μῆλα,
 ῥηιδίως ἀφελὼν θυρεὸν μέγαν· αὐτὰρ ἔπειτα
 ἄψ' ἐπέθηχ', ὥς εἴ τε φαρέτρη πῶμ' ἐπιθείη.
 πολλῇ δὲ ῥόζῳ πρὸς ὅρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμεν κακὰ βυσσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὖχος Ἀθήνη.
 ἦδε δέ μοι κατὰ θυμόν ἀρίστη φαίνετο βουλή.
 Κύκλωπος γὰρ ἔκειτο μέγα ῥόπαλον παρὰ σηκῷ,
 χλωρὸν ἐλαίνεον· τὸ μὲν ἔκταμεν, ὄφρα φοροίη 320
 αὐανθέν. τὸ μὲν ἄμμες εἰσκομεν εἰσορόωντες
 ὄσπον θ' ἰστὸν νηὸς ἑικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥ τ' ἐκπεράα μέγα λαῖτμα·
 τόσσον ἔην μήκος, τόσσον πάχος εἰσοράασθαι.

τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξύναι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθώωσα παραστάς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέφ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἧ ῥα κατὰ σπέιους κέχυντο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὅς τις τὸ λμήσειεν ἐμοὶ σὺν μοχλὸν αἰείρας
 τρῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.
 οἱ δ' ἔλαχον τοὺς ἄν κε καὶ ἤθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἐγὼ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἦλθεν καλλιτρίχῃ μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺν σπέος ἤλασε πίονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 ἧ τι οἰσάμενος, ἧ καὶ θεὸς ὥς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αἰείρας, 340
 ἐξόμενος δ' ἤμελγεν οἷς καὶ μηκάδας αἶγας,
 πάντα κατὰ μοῖραν, καὶ ὑπ' ἔμβρυον ἦκεν ἐκάστῃ.
 αὐτὰρ ἐπεὶ δὴ σπεύσε πονησάμενος τὰ ἅ ἔργα,
 σὺν δ' ὃ γε δὴ αὐτε δύω μάρψας ὠπλίσσατο δόρπον.
 καὶ τότε γὰρ Κύκλωπα προσηύδων ἄγχι παραστάς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.

Odysseus, having made Cyclops drunk, puts out his eye.

'Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεια κρέα,
 ὄφρ' εἰδῆς οἶόν τι ποτὸν τόδε νηὺς ἐκεκεύθει
 ἡμετέρῃ· σοὶ δ' αὖ λοιβὴν φέρον, εἰ μ' ἐλεήσας
 οἴκαδε πέμψεις· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς. 350
 σχέτλιε, πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἴκοιτο
 ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μοῖραν ἔρεξας.'
 Ὡς ἐφάμην, ὃ δὲ δέκτο καὶ ἔκπιεν· ἦσατο δ' αἰνῶς
 ἦδ' οὐ ποτὸν πίνων, καί μ' ᾔτεε δεύτερον αὐτίς·

‘ Δός μοι ἔτι πρόφρων, καί μοι τεὸν οὔνομα εἰπέ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, ᾧ κε σὺ χαίρης.
καὶ γὰρ Κυκλώπεσσι φέρεи ζείδωρος ἄρουρα
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ὄμβρος ἀέξει·
ἀλλὰ τὸδ’ ἄμβροσίης καὶ νέκταρός ἐστιν ἀπορρώξ.’

‘Ὡς φάτ’· ἀτάρ οἱ αὖτις ἐγὼ πόρον αἶθοπα οἶνον· 360
τρίς μὲν ἔδωκα φέρων, τρίς δ’ ἔκπιεν ἀφραδίῃσιν.
αὐτὰρ ἐπεὶ Κύκλωπα περὶ φρένας ἤλυθεν οἶνος,
καὶ τότε δὴ μιν ἔπεισσι προσηΐδων μελιχίοισι·

‘ Κύκλωψ, εἰρωτᾷς μ’ ὄνομα κλυτόν; αὐτὰρ ἐγὼ τοι
ἐξερέω· σὺ δέ μοι δὸς ξείνιον, ὥς περ ὑπέστης. 365
Οὔτις ἔμοί γ’ ὄνομα· Οὔτιν δέ με κικλήσκουσι
μήτηρ ἠδὲ πατὴρ ἠδ’ ἄλλοι πάντες ἑταῖροι.’

‘Ὡς ἐφάμην, ὃ δέ μ’ αὐτίκ’ ἀμείβετο νηλεὲς θυμῷ·
‘ Οὔτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισι,
τοὺς δ’ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.’ 370

‘ Ἡ καὶ ἀνακλινθεὶς πέσεν ὕπτιος, αὐτὰρ ἔπειτα
κεῖτ’ ἀποδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὕπνος
ἦρει πανδαμάτωρ· φάρυγος δ’ ἐξέσσυτο οἶνος
ψωμοὶ τ’ ἀνδρόμεοι· ὃ δ’ ἐρεύγετο οἶνοβαρεῖων.
καὶ τότε ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἤλασα πολλῆς, 375
εἴως θερμαίνοιτο· ἔπεισσί τε πάντας ἑταίρους
θάρσυνον, μή τίς μοι ὑποδδείσας ἀναδύη.

ἀλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλαίνος ἐν πυρὶ μέλλεν
ἄψεσθαι, χλωρός περ ἐὼν, διεφαίνεται δ’ αἰνῶς,
καὶ τότε ἐγὼν ἄσπον φέρον ἐκ πυρός, ἀμφὶ δ’ ἑταῖροι 380
ἴσταντ’· αὐτὰρ θάρσος ἐνέπνευσεν μέγα δαίμων,
οἱ μὲν μοχλὸν ἐλόντες ἐλαίνον, ὃξύν ἐπ’ ἄκρῳ,
ὀφθαλμῷ ἐνέριεσαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς
δίκεον, ὥς ὅτε τις τρυπῶ δόρυ νήιον ἀγὴρ
τρυπάνῳ, οἱ δέ τ’ ἐνερθεν ὑποσσεύουσιν ἱμάντι 385
ἀγνάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεὶ·

ὥς τοῦ ἐν ὀφθαλμῷ πυρήκεα μοχλὸν ἐλόιντες
 δυνέομεν, τὸν δ' αἷμα περιῶρεε θερμὸν ἐόντα.
 πάντα δέ οἱ βλέφαρ' ἀμφὶ καὶ ὀφρύας εὔσεν ἀντμῇ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίξαι. 390
 ὥς δ' ὅτ' ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἦε σκέπαρινον
 εἰν ὕδατι ψυχρῷ βάπτῃ μεγάλη λάχοντα
 φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἐστίν·
 ὥς τοῦ σίξ' ὀφθαλμὸς ἐλαϊδέω περὶ μοχλῷ.
 σμερδαλέον δέ μέγ' ὤμωξεν, περὶ δ' ἴαχε πέτρῃ, 395
 ἡμεῖς δὲ δέισαντες ἀπεσσύμεθ'. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ' ὀφθαλμοῖο πεφυρμένον αἵματι πολλῷ.
 τὸν μὲν ἔπειτ' ἔρριψεν ἀπὸ ἔο χερσὶν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ' ἤπνυν, οἳ ῥά μιν ἀμφὶς
 ὤκειον ἐν σπήεσσι δι' ἄκριας ἡνεμοέσσας. 400
 οἱ δὲ βοῆς αἰόντες ἐφόιτων ἄλλοθεν ἄλλος,
 ἰστάμενοι δ' εἴροιντο περὶ σπέος ὅττι ἐ κήδοι·

The trick of 'No-man.'

‘Τίπτε τόσον, Πολύφημ', ἀρημένος ὦδ' ἐβόησας
 νύκτα δι' ἀμβροσίην, καὶ ἀύπνους ὅμμε τίθησθα;
 ἦ μή τίς σευ μήλα βροτῶν ἀέκοντος ἐλαύνει;
 ἦ μή τίς σ' αὐτὸν κτείνει δόλῳ ἦε βίβῃ;’ 405

Τοὺς δ' αὖτ' ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος·
 ‘ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίβῃ.’

Οἱ δ' ἀπαμειβόμενοι ἔπεα πτερόεντ' ἀγόρευον·
 ‘εἰ μὲν δὴ μή τίς σε βιάζεται οἶον ἐόντα, 410
 νοῦσόν γ' οὐ πως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἀλλὰ σύ γ' εὖχεο πατρὶ Ποσειδάωνι ἄνακτι.’

‘Ὡς ἄρ' ἔφην ἀπιόντες, ἐμὸν δ' ἐγέλασσε φίλον κῆρ,
 ὥς ὄνομ' ἐξαπάτησεν ἐμὸν καὶ μήτις ἀμύμων.

Preparations for escape.

Κύκλωψ δὲ στενάχων τε καὶ ὠδίνων ὀδύνῃσι, 415

χερσὶ ψηλαφῶν, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα που μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰοδυεφὲς εἶρος ἔχοντες·
 τοὺς ἀκέων συνέργον ἐυστρεφέεσσι λύγοισι,
 τῆς ἐπι Κύκλωψ εὐδε πέλωρ, ἀθελμίστια εἰδῶς,
 σύντρεψ αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵγην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἄρνευδς γὰρ ἦν, μήλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ' ἔλυσθεις
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμην τετληότι θυμῷ. 435
 ὥς τότε μὲν στένάζοντες ἐμείναμεν Ἡῷ δῖαν.
 *Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μήλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὐθατα γὰρ σφαραγεῦντο. ἄναξ δ' οὐδύνησι κακῆσι 440
 τειρόμενος πάντων οἴων ἐπεμαίετο νῶτα
 ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων οἴων στέρνοισι δέδεντο.
 ὕστατος ἄρνευδς μήλων ἔστειχε θύραζε,
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

'Κριὲ πέπον, τί μοι ὦδε διὰ σπέος ἔσσυο μήλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεται οἴῳ,
 ἀλλὰ πολὺ πρῶτος νέμει τέρην' ἄνθεα ποίης
 μακρὰ βιβὰς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίει ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἀνακτος
 ὀφθαλμόν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἴῳ,
 Οὔτις, ὃν οὐ πώ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἔμὸν μένος ἤλασκάξει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θειωμένου ῥαίοιτο πρὸς οὐδεῖ, καδ δέ κ' ἔμὸν κῆρ
 λωφῆσαι κακῶν, τά μοι οὐτιδανὸς πόρεν Οὔτις.' 460
 ὧς εἰπὼν τὸν κριὸν ἀπὸ ξο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνειοῦ λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῖον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ. 470
 οἳ δ' αἰψ' εἰσβαῖον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐξόμενοι πολὴν ἅλα τύπτον ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηύδων κερτομόιοι·
 'Κύκλωψ, οὐκ ἄρ' ἐμελλες ἀνάκτιδος ἀνδρὸς ἐταίρους

χερσὶ ψηλαφών, ἀπὸ μὲν λίθον εἴλε θυράων,
 αὐτὸς δ' εἰνὶ θύρῃσι καθέζετο χεῖρε πετάσσας,
 εἴ τινα πού μετ' ὅεσσι λάβοι στείχοντα θύραζε·
 οὕτω γάρ πού μ' ἤλπετ' ἐνὶ φρεσὶ νήπιον εἶναι.
 αὐτὰρ ἐγὼ βούλευον, ὅπως ὅχ' ἄριστα γένοιτο, 420
 εἴ τιν' ἐταίροισιν θανάτου λύσιν ἦδ' ἐμοὶ αὐτῷ
 εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὕφαινον,
 ὥς τε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή.
 ἄρσενες οἷες ἦσαν ἐντρεφέες, δασύμαλλοι, 425
 καλοὶ τε μεγάλοι τε, ἰδυεφές εἶρος ἔχοντες·
 τοὺς ἀκέων συνέργον ἐυστρεφέεσσι λύγοισι,
 τῆς ἔπι Κύκλωψ εὖδε πέλωρ, ἀθελίστια εἰδὼς,
 σύντρεψ αἰνύμενος· ὃ μὲν ἐν μέσῳ ἄνδρα φέρεσκε,
 τῷ δ' ἐτέρῳ ἐκάτερθεν ἵγην σῶοντες ἐταίρους. 430
 τρεῖς δὲ ἕκαστον φῶτ' οἷες φέρον· αὐτὰρ ἐγὼ γε,
 ἄρνεϊδς γὰρ ἦην, μῆλων ὅχ' ἄριστος ἀπάντων,
 τοῦ κατὰ νῶτα λαβὼν, λαστήν ὑπὸ γαστέρ' ἔλυσθεις
 κείμεν· αὐτὰρ χερσὶν ἁώτου θεσπεσίῳ
 νωλεμέως στρεφθεὶς ἐχόμεν τετληότι θυμῷ. 435
 ὥς τότε μὲν στένυχοντες ἐμείναμεν Ἥῳ δῖαν.
 *Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 καὶ τότε ἔπειτα νομόνδ' ἐξέσσυτο ἄρσενα μῆλα,
 θήλειαι δ' ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·
 οὐβάτα γὰρ σφαραγεῦντο. ἄναξ δ' ὀδύνησι κακῇσι 440
 τειρόμενος πάντων ὁίων ἐπεμαίετο νῶτα
 ὀρθῶν ἑσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,
 ὥς οἱ ὑπ' εἰροπόκων ὁίων στέρνοισι δέδεντο.
 ὕστατος ἄρνεϊδς μῆλων ἕστειχε θύραζε,
 λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρονέοντι. 445
 τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος·

Cyclops talks to his ram.

'Κριεῖ πέπον, τί μοι ὦδε διὰ σπέος ἔσσω μήλων
 ὕστατος; οὐ τι πάρος γε λελειμμένος ἔρχεαι οἶνω,
 ἀλλὰ πολὺν πρῶτος νέμεαι τέρεν' ἄνθεα ποίης
 μακρὰ βιβᾶς, πρῶτος δὲ ῥοὰς ποταμῶν ἀφικάνεις, 450
 πρῶτος δὲ σταθμόνδε λιλαίει ἀπονέεσθαι
 ἐσπέριος· νῦν αὖτε πανύστατος. ἦ σύ γ' ἄνακτος
 ὀφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἐξαλάωσε
 σὺν λυγροῖς ἐτάροισι, δαμασσάμενος φρένας οἶνω,
 Οὔτις, ὃν οὐ πῶ φημι πεφυγμένον εἶναι ὄλεθρον. 455
 εἰ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
 εἰπεῖν ὅππῃ κείνος ἐμὸν μένος ἤλασκάξει·
 τῷ κέ οἱ ἐγκέφαλός γε διὰ σπέος ἄλλυδις ἄλλη
 θειωμένου ῥαίοιτο πρὸς οὐδεῖ, καὶ δέ κ' ἐμὸν κῆρ
 λωφήσειε κακῶν, τὰ μοι οὐτιδανὸς πόρεν Οὔτις.' 460
 *Ὡς εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.

Odysseus rescues his comrades, and they gain the shore.

ἐλθόντες δ' ἡβαιὸν ἀπὸ σπέους τε καὶ αὐλῆς
 πρῶτος ὑπ' ἀρνείου λυόμεν, ὑπέλυσα δ' ἐταίρους.
 καρπαλίμως δὲ τὰ μήλα ταναῦποδα, πλόνα δημῷ,
 πολλὰ περιτροπέοντες ἐλαύνομεν, ὄφρ' ἐπὶ νῆα 465
 ἰκόμεθ'· ἀσπάσιοι δὲ φίλοις ἐτάροισι φάνημεν,
 οἳ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
 ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὀφρύσι νεῦον ἐκάστω,
 κλαίειν· ἀλλ' ἐκέλευσα θεῶς καλλίτριχα μήλα
 πόλλ' ἐν νηὶ βαλόντας ἐπιπλεῖν ἁλμυρὸν ὕδωρ. 470
 οἱ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον·
 ἐξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἑρετμοῖς.
 ἀλλ' ὅτε τόσσον ἀπὴν ὕσσον τε γέγωνε βοήσας,
 καὶ τότε ἐγὼ Κύκλωπα προσηγύδων κερτομίοισι·
 'Κύκλωψ, οὐκ ἄρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἐταίρους

ἔδμεναι ἐν σπῇ γλαφυρῷ κρατερῇφι βίηφι. 476
καὶ λίην σέ γ' ἔμελλε κιχήσεσθαι κακὰ ἔργα,
σχέτλι', ἐπεὶ ξείνους οὐχ ἄξιο σῶ ἐνὶ οἴκῳ
ἔσθήμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.'

Cyclops nearly crushes their ship twice with a huge crag.

ᾠς ἐφάμην, ὃ δ' ἔπειτα χολώσατο κηρόθι μᾶλλον· 480
ἦκε δ' ἀπορρήξας κορυφὴν ὄρεος μεγάλιοι,
καδ δ' ἔβαλε προπάροιθε νεὸς κυανοπρώριοι
[τυτθὸν, ἐδεύησεν δ' οἰήμιον ἄκρον ἰκέσθαι].
ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
τὴν δ' αἰψ' ἠπειρόνδε παλιρρόθιον φέρε κῆμα, 485
πλημυρὶς ἐκ πόντσιο, θέμωσε δὲ χέρσον ἰκέσθαι.
αὐτὰρ ἐγὼ χεῖρεσσι λαβὼν περιμήκεα κοῦτὸν
ῶσα παρέξ· ἐτάροισι δ' ἐποτρύννας ἐκέλευσα
ἐμβαλέειν κώπης, ἧν ὑπ' ἐκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσαν. 490
ἀλλ' ὅτε δὴ δις τόσσον ἄλα πρήσσουντες ἀπῆμεν,
καὶ τότε ἐγὼ Κύκλωπα προσηύδων· ἀμφὶ δ' ἐταῖροι
μειλιχίοις ἐπέεσσιν ἐρήτυον ἄλλοθεν ἄλλος·

ᾠσχέτλιε, τίπτ' ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὃς καὶ νῦν πόντονδε βαλὼν βέλος ἤγαγε νῆα 495
αὐτίς ἐς ἠπειρον, καὶ δὴ φάμεν αὐτόθ' ὀλέσθαι.
εἰ δὲ φθεγξαμένου τευ ἡ αὐδήσαντος ἄκουσε,
σύν κεν ἄραξ' ἡμέων κεφαλὰς καὶ νῆια δοῦρα
μαρμάρῳ ὀκρίεντι βαλὼν· τόσσον γὰρ ἴησιν.'

ᾠς φάσαν, ἀλλ' οὐ πείθων ἐμὸν μεγαλήτορα θυμὸν 500
ἀλλὰ μιν ἄφορβρον προσέφην κεκοτηότι θυμῷ·

ᾠΚύκλωψ, αἶ κέν τίς σε καταθυητῶν ἀνθρώπων
ὀφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὴν,
φάσθαι ᾠΟδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
νιὸν Λαέρτεω, ᾠΙθάκῃ ἐνὶ οἰκῇ ἔχοντα.' 505

ὥς ἐφάμην, ὃ δέ μ' οἰμώξας ἡμείβετο μύθῳ·
 ὦ πόποι, ἦ μάλα δὴ με παλαίφατα θέσφαθ' ἱκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἥς τε μέγας τε,
 Τηλέμος Εὐρυμίδης, ὃς μαντοσύνη ἐκέαστο
 καὶ μαντευόμενος κατεγήρα Κυκλώπεςσιν· 510
 ὅς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἐξ Ὀδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν·
 νῦν δέ μ' ἔων ὀλγος τε καὶ οὐτιδανὸς καὶ ἄικυς 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἔδαμάσσατο οἶνῳ.
 ἀλλ' ἄγε δεῦρ', Ὀδυσσεῦ, ἵνα τοι πὰρ ξείνια θείω,
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσίγαιον·
 τοῦ γὰρ ἐγὼ παῖς εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι.
 αὐτὸς δ', αἶ κ' ἐθέλῃσ', ἵησεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θνητῶν ἀνθρώπων·
 ὥς ἐφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 αἶ γὰρ δὴ ψυχῆς τε καὶ αἰῶνός σε δυναίμην
 εὖνιν ποιήσας πέμψαι δόμον Ἀῖδος εἴσω,
 ὥς οὐκ ὀφθαλμόν γ' ἵησεται οὐδ' ἐνοσίχθων· 525
 ὥς ἐφάμην, ὃ δ' ἔπειτα Ποσειδάωνι ἄνακτι
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα·
 ὦ Κλυθι, Ποσειδάων γαίηοχε, κυανοχαῖτα·
 εἰ ἐτεόν γε σός εἰμι, πατὴρ δ' ἐμὸς εὐχεται εἶναι,
 δὸς μὴ Ὀδυσσῆα πτολιπόρθιον οἰκαδ' ἱκέσθαι 530
 [νῖον Λαέρτew, Ἰθάκῃ ἐνι οἰκί' ἔχοντα].
 ἀλλ' εἰ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι
 οἶκον εὐκτίμενον καὶ ἐὴν ἐς πατρίδα γαῖαν,
 ὄψε' κακῶς ἔλθοι, ὀλέσας ἅπο πάντας ἐταίρους,
 νηὸς ἐπ' ἀλλοτρίης, εὖροι δ' ἐν πῆματα οἶκῳ· 535
 ὥς ἐφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης
 αὐτὰρ ὃ γ' ἐξαῦτις πολὺ μείζονα λᾶαν ἀείρας

ἦκ' ἐπιδιωήσας, ἐπέρεισε δὲ Ἴν' ἀπέλεθρον,
 καδ' δ' ἔβαλεν μετόπισθε νεὸς κυανοπρώροιο
 τυτθὸν, ἐδεύησεν δ' οἴλιον ἄκρον ἰκέσθαι. 540
 ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης·
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἰκέσθαι.

They rejoin their comrades and resume their voyage.

ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλαι
 νῆες εὖσσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἴατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δασσάμεθ', ὥς μή τις μοι ἀτεμβόμενος κίοι ἴσῃς.
 ἀρνεῖον δ' ἐμοὶ οἶφ' εὐκνήμιδες ἑταῖροι 550
 μῆλων δαιομένων δόσαν ἔξοχα· τὸν δ' ἐπὶ θινὶ
 Ζηνὶ κελαινεφεί Κρονίδῃ, ὃς πᾶσιν ἀνάσσει,
 ῥέξας μῆρ' ἔκαιον· ὃ δ' οὐκ ἐμπάζετο ἱρῶν,
 ἀλλ' ἄρα μερμήριζεν ὅπως ἀπολοῖατο πᾶσαι
 νῆες εὖσσελμοι καὶ ἐμοὶ ἐρήρηες ἑταῖροι. 555
 ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
 ἡμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε,
 δὴ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἡμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως, 560
 δὴ τότε γῶν ἑτάροισιν ἐποτρύνσας ἐκέλευσα
 αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰψ' εἵσβαινον καὶ ἐπὶ κληῖσι καθίζον,
 ἐξῆς δ' ἐξόμενοι πολὺν ἄλα τύπτον ἑρετμοῖς.
 *Εὐθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ, 565
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἑταίρους.

τοὺς δ' αἶψ' ἄρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντας, γαίης ἅπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριζα 50
 ἦε πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετεΐην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμην· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἐνθα δ' ἐπ' ἠπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλοντο θοῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτιοί τε πασσάμεθ' ἠδὲ ποτῆτος,
 δὴ τότε ἐγὼ κήρυκά τ' ὀπασσάμενος καὶ ἑταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δῶματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἥ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

Ῥῶς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδυκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν·

ᾧ φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 Ῥῶσαν μ' ἔταροί τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν·

ᾧ φάμεν μαλακοῖσι καθαπτόμενος ἐπέεσσιν· 70
 οἱ δ' ἄνεψ' ἐγένοντο· πατὴρ δ' ἠμείβετο μῦθον·

Ῥῶρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζωόντων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
 Ῥῶρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἱκάνεις· 75

ᾧ φάμεν εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἥτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματίῃ, ἐπεὶ οὐκέτι φαίνεται πομπή.

The winds tied up in a bag.

ἐνθα δὲ βυκτῶν ἀνέμων κατέδησε κέλευθα·
 κείνον γὰρ ταμῖν ἀνέμων πόλησε Κρονίων,
 ἡμὲν πανέμεναι ἦδ' ὀρνύμεν ὅν κ' ἐθέλησι.
 νηὶ δ' ἐνὶ γλαφυρῇ κατέδει μέρμιθι φαεινῇ
 ἀργυρέῃ, ἵνα μὴ τι παραπνεύσῃ ὀλίγον περ·
 αὐτὰρ ἐμοὶ πνοιῇν Ζεφύρου προέηκεν ἄῃναι,
 ὄφρα φέροι νῆάς τε καὶ αὐτούς· οὐδ' ἄρ' ἔμελλεν
 ἐκτελέειν· αὐτῶν γὰρ ἀπωλόμεθ' ἀφραδίῃσιν.

Ἐννήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ,
 τῇ δεκάτῃ δ' ἥδη ἀνεφαίνετο πατρὶς ἄρουρα,
 καὶ δὴ πυρπολούοντας ἐλεύσομεν ἐγγὺς ἐόντας.
 ἐνθ' ἐμὲ μὲν γλυκὺς ὕπνος ἐπήλυθε κεκμηῶτα·
 αἰεὶ γὰρ πόδα νηὶς ἐνώμων, οὐδέ τῳ ἄλλῳ
 δῶχ' ἐτάρων, ἵνα θάσσον ἰκοίμεθα πατρίδα γαίαν·
 οἱ δ' ἔταροι ἐπέεσσι πρὸς ἀλλήλους ἀγόρευον,
 καὶ μ' ἔφασαν χρυσόν τε καὶ ἄργυρον οἴκαδ' ἄγεσθαι,
 δῶρα παρ' Αἰόλου μεγαλήτορος Ἴπποτάδαο·
 ὧδε δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον·

ᾧ *ὦ πόποι, ὥς ὅδε πᾶσι φίλος καὶ τίμιός ἐστιν
 ἀνθρώποις, ὅτεών τε πόλιν καὶ γαίαν ἵκηται.
 πολλὰ μὲν ἐκ Τροίης ἄγεται κειμήλια καλὰ
 ληϊδος· ἡμεῖς δ' αὐτε ὁμῇν ὁδὸν ἐκτελέσαντες
 οἴκαδε νισσόμεθα κενεὰς σὺν χεῖρας ἔχοντες.
 καὶ νῦν οἱ τάδ' ἔδωκε χαριζόμενος φιλότῃ
 Αἴολος. ἀλλ' ἄγε θάσσον ἰδόμεθα ὅττι τάδ' ἐστίν,
 ὅσος τις χρυσός τε καὶ ἄργυρος ἀσκῶ ἔνεστιν.

ᾧ ὦς ἔφασαν, βουλὴ δὲ κακὴ νίκησεν ἐταίρων·

The bag is opened by the crew, and the ship blown back
 to the isle.

ἀσκὸν μὲν λῦσαν, ἄνεμοι δ' ἐκ πάντες ὄρουσαν,

τοὺς δ' αἶψ' ἄρπάξασα φέρεν πόντονδε θύελλα
 κλαίοντας, γαίης ἄπο πατρίδος· αὐτὰρ ἐγὼ γε
 ἐγρόμενος κατὰ θυμὸν ἀμύμονα μερμήριξα 50
 ἥε πεσῶν ἐκ νηὸς ἀποφθίμην ἐνὶ πόντῳ,
 ἦ ἀκέων τλαίην καὶ ἔτι ζωοῖσι μετείην.

ἀλλ' ἔτλην καὶ ἔμεινα, καλυψάμενος δ' ἐνὶ νηὶ
 κείμεν· αἱ δ' ἐφέροντο κακῇ ἀνέμοιο θυέλλῃ
 αὐτὶς ἐπ' Αἰολίην νῆσον, στενάχοντο δ' ἑταῖροι. 55

Ἔνθα δ' ἐπ' ἡπείρου βῆμεν καὶ ἀφυσσάμεθ' ὕδωρ,
 αἶψα δὲ δεῖπνον ἔλοντο θεῆς παρὰ νηυσὶν ἑταῖροι.
 αὐτὰρ ἐπεὶ σίτοιο τε πασσάμεθ' ἡδὲ ποτῆτος,
 δὴ τότε ἐγὼ κήρυκά τ' ὅπασσάμενος καὶ ἑταῖρον,
 βῆν εἰς Αἰόλου κλυτὰ δώματα· τὸν δ' ἐκίχανον 60
 δαινύμενον παρὰ ἧ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν.
 ἐλθόντες δ' ἐς δῶμα παρὰ σταθμοῖσιν ἐπ' οὐδοῦ
 ἐζόμεθ'· οἱ δ' ἀνὰ θυμὸν ἐθάμβεον ἕκ τ' ἐρέοντο·

Ἰὼς ἦλθες, Ὀδυσσεῦ; τίς τοι κακὸς ἔχραε δαίμων;
 ἦ μὲν σ' ἐνδυνκέως ἀπεπέμπομεν, ὄφρ' ἂν ἴκηαι 65
 πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν.'

Ὡς φάσαν· αὐτὰρ ἐγὼ μετεφώνεον ἀχνύμενος κῆρ·
 ἄασάν μ' ἑταροὶ τε κακοὶ πρὸς τοῖσί τε ὕπνος
 σχέτλιος. ἀλλ' ἀκέσασθε, φίλοι· δύναμις γὰρ ἐν ὑμῖν.'

Ὡς ἐφάμην μαλακοῖσι καθαπτόμενος ἐπέεσσιν 70
 οἱ δ' ἄνεω ἐγένοντο· πατὴρ δ' ἡμείβετο μύθῳ·

Ἔρρ' ἐκ νήσου θᾶσσον, ἐλέγχιστε ζώντων·
 οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν
 ἄνδρα τὸν ὅς κε θεοῖσιν ἀπέχθεται μακάρεσσιν.
 ἔρρ', ἐπεὶ ἀθανάτοισιν ἀπεχθόμενος τόδ' ἰκάνεις.' 75

Ὡς εἰπὼν ἀπέπεμπε δόμων βαρέα στενάχοντα.
 ἔνθεν δὲ προτέρῳ πλέομεν ἀκαχήμενοι ἡτορ.
 τείρετο δ' ἀνδρῶν θυμὸς ὑπ' εἰρεσίης ἀλεγεινῆς
 ἡμετέρῃ ματῇ, ἐπεὶ οὐκέτι φαίνεται πομπή.

The Laestrygones.

Ἐξήμαρ μὲν ὁμῶς πλέομεν νύκτας τε καὶ ἡμαρ·	80
ἐβδομάτῃ δ' ἰκόμεσθα Λάμουν αἰπὺ πτολίεθρον,	
Τηλέπυλον Λαιστρυγονίην, ὅθι ποιμένα ποιμὴν	
ἡπύει εἰσελάων, ὃ δέ τ' ἐξελάων ὑπακούει.	
ἔνθα κ' ἄνπνος ἀνὴρ δοιοὺς ἐξήρατο μισθοὺς,	
τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων·	85
ἐγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι.	
ἔνθ' ἐπεὶ ἐς λιμένα κλυτὸν ἤλθομεν, ὃν πέρι πέτρῃ	
ἡλίβατος τετύχηκε διαμπερὲς ἀμφοτέρωθεν,	
ἅκται δὲ προβλήτες ἐνανταὶ ἀλλήλησιν	
ἐν στόματι προὔχουσιν, ἀραιὴ δ' εἰσοδός ἐστιν,	90
ἔνθ' οἷ γ' εἴσω πάντες ἔχον νέας ἀμφιελίσσας.	
αἱ μὲν ἄρ' ἔντοσθεν λιμένος κοίλοιο δέδεντο	
πλησίσαι· οὐ μὲν γάρ ποτ' ἀέξετο κύμα γ' ἐν αὐτῷ,	
οὔτε μέγ' οὔτ' ὀλίγον, λευκὴ δ' ἦν ἀμφὶ γαλήνῃ.	
αὐτὰρ ἐγὼν οἷος σχέθον ἔξω νῆα μέλαιναν,	95
αὐτοῦ ἐπ' ἐσχατῇ, πέτρῃς ἐκ πείσματα δῆσας·	
ἔστην δὲ σκοπιῇν ἐς παιπαλόεσσαν ἀνελθών.	
ἔνθα μὲν οὔτε βοῶν οὔτ' ἀνδρῶν φαίνετο ἔργα,	
καπνὸν δ' οἷον ὀρώμεν ἀπὸ χθονὸς ἀίσσοντα.	
δὴ τότε γὰρ ἐτάρους προΐειν πεύθεσθαι ἰόντας	100
οἳ τινας ἀνέρες εἶεν ἐπὶ χθονὶ σίτον ἔδοντες,	
ἄνδρε δύο κρίνας, τρίτατον κήρυχ' ἅμ' ὀπάσσας.	
οἱ δ' ἴσαν ἐκβάντες λείην ὁδὸν, ᾗπερ ἅμαξαι	
ἄστυδ' ἀφ' ὑψηλῶν ὁρέων καταγίνεον ὕλην.	
κούρῃ δὲ ξύμβληντο πρὸ ἄστεος ὕδρευούσῃ,	105
θυγατέρ' ἰφθίμῃ Λαιστρυγόνος Ἀντιφάταο.	
ἡ μὲν ἄρ' ἐς κρήνην κατεβήσετο καλλιρέεθρον	
Ἀρτακίην· ἔνθεν γὰρ ὕδωρ προτὶ ἄστυ φέρεσκον·	
οἱ δὲ παριστάμενοι προσεφώνεον, ἔκ τ' ἐρέοντο	
ὅς τις τῶνδ' εἴη βασιλεὺς καὶ οἷσιν ἀνάσσοι.	110

ἦ δὲ μάλ' αὐτίκα πατρὸς ἐπέφραδεν ὑπερεφές δῶ.
 οἱ δ' ἐπεὶ εἰσηλθον κλυτὰ δῶματα, τὴν δὲ γυναῖκα
 εὖρον ὄσσην τ' ὄρεος κορυφῇν, κατὰ δ' ἔστυγον αὐτήν.
 ἦ δ' αἰψ' ἐξ ἀγορῆς ἐκάλει κλυτὸν Ἀντιφατῆα,
 ὃν πόσιν, ὃς δὴ τοῖσιν ἐμήσατο λυγρὸν ὄλεθρον. 115
 αὐτίχ' ἔνα μάρψας ἐτάρων ὠπλίσσατο δειπνον·
 τῷ δὲ δὴν ἄϊξαντε φυγῇ ἐπὶ νῆας ἰκέσθην.
 αὐτὰρ ὁ τεύχε βοῆν διὰ ἄστεος· οἱ δ' αἰόντες
 φοίτων ἴφθιμοι Λαιστρυγόνες ἄλλοθεν ἄλλος,
 μυριοί, οὐκ ἄνδρεσσιν ἐοικότες, ἀλλὰ Γίγασιν. 120
 οἱ ῥ' ἀπὸ πετράων ἀνδραχθέσι χερμαδίοισι
 βάλλον· ἄφαρ δὲ κακὸς κόναβος κατὰ νῆας ὀρώρει
 ἀνδρῶν τ' ὀλλυμένων νηῶν θ' ἅμα ἀγνυμενῶν·
 ἰχθῦς δ' ὥς πείρουτες ἀτερπέα δαῖτα φέροντο.
 ὄφρ' οἱ τοὺς ὄλεον λιμένος πολυβενθέος ἐντὸς, 125
 τόφρα δ' ἐγὼ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 τῷ ἀπὸ πείσματ' ἔκοψα νεὸς κυανοπρώροιο.
 αἰψα δ' ἐμοῖς ἐτάροισιν ἐποτρύννας ἐκέλευσα
 ἐμβαλέειν κώπης, ἵν' ὑπ' ἐκ κακότητα φύγοιμεν·
 οἱ δ' ἅλα πάντες ἀνέρριψαν, δείσαντες ὄλεθρον. 130
 ἀσπασίως δ' ἐς πόντον ἐπηρεφέας φύγε πέτρας
 νηὺς ἐμή· αὐτὰρ αἱ ἄλλαι ἀολλέες αὐτόθ' ὄλοντο.

Aeaea, the isle of Circe.

Ἔνθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἦτορ,
 ἄσμενοι ἐκ θανάτοιο, φίλους ὀλέσαντες ἐταίρους.
 Αἰαίην δ' ἐς νῆσον ἀφικόμεθ'· ἔνθα δ' ἔναιε 135
 Κίρκη ἐνπλόκαμος, δεινὴ θεὸς αὐδήεσσα,
 αὐτοκασιγνήτη ὀλοόφρονος Αἰήταο·
 ἄμφω δ' ἐκγεγάτην φαεσιμβρότου Ἡελίοιο
 μητρός τ' ἐκ Πέρσης, τὴν Ὠκεανὸς τέκε παῖδα.
 ἔνθα δ' ἐπ' ἀκτῆς νηὶ καταγαγόμεσθα σιωπῇ 140

ναύλοχον ἐς λιμένα, καὶ τις θεὸς ἡγεμόνευεν.
 ἔνθα τότε ἑκβάντες δύο τ' ἥματα καὶ δύο νύκτας
 κείμεθ', ὁμοῦ καμάτῳ τε καὶ ἄλγεσι θυμὸν ἔδουτες.
 ἀλλ' ὅτε δὴ τρίτον ἡμᾶρ ἐνπλόκαμος τέλει· Ἡὼς,
 καὶ τότε ἔγὼν ἐμὸν ἔγχος ἐλὼν καὶ φάσγανον ὄξυν 145
 καρπαλίμως παρὰ νηὸς ἀνήιον ἐς περιωπὴν,
 εἴ πως ἔργα ἴδοιμι βροτῶν ἐνοπὴν τε πυθολίμην.
 ἔστην δὲ σκοπιῇν ἐς παιπαλόμεσσαν ἀνελθὼν,
 καὶ μοι εἴσατο καπνὸς ἀπὸ χθονὸς εὐρυοδείης 150
 Κίρκης ἐν μεγάροισι διὰ δρυμὰ πικνὰ καὶ ὕλην.
 μερμήριξα δ' ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν
 ἐλθεῖν ἥδ' ἐπυθέσθαι, ἐπεὶ ἴδον αἶθοπα καπνόν.
 ὦδε δέ μοι φρονέοντι δοάσματο κέρδιον εἶναι,
 πρῶτ' ἐλθόντ' ἐπὶ νῆα θοῇν καὶ θῖνα θαλάσσης
 δεῖπνον ἐταίροισιν δόμεναι προέμεν τε πυθέσθαι. 155

Odysseus slays a huge stag as food for his crew.

ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε τίς με θεῶν ὀλοφύρατο μούνον ἐόντα,
 ὅς ῥά μοι ὑψίκερων ἔλαφον μέγαν εἰς ὁδὸν αὐτῇν
 ἦκεν· ὁ μὲν ποταμόνδε κατήιεν ἐκ νομοῦ ὕλης
 πιόμενος· δὴ γάρ μιν ἔχεν μένος ἡελίοιο. 160
 τὸν δ' ἐγὼ ἐκβαίνοντα κατ' ἄκηστιν μέσα νῶτα
 πληῆξα· τὸ δ' ἀντικρὺ δόρυ χάλκεον ἐξεπέρησε,
 καὶ δ' ἔπεισ' ἐν κονίῃσι μακῶν, ἀπὸ δ' ἔπτατο θυμός.
 τῷ δ' ἐγὼ ἐμβαίνων δόρυ χάλκεον ἐξ ὠτειλῆς
 εἰρυσάμην· τὸ μὲν αὖθι κατακλίνας ἐπὶ γαίῃ 165
 εἶασ'· αὐτὰρ ἐγὼ σπασάμην ῥωπὰς τε λόγους τε,
 πείσμα δ', ὅσον τ' ὄργυιαν, ἐνστρεφὲς ἀμφοτέρωθεν
 πλεξάμενος συνέδησα πόδας δεινοῖο πελώρου,
 βῆν δὲ καταλοφάδεια φέρων ἐπὶ νῆα μέλαιναν,
 ἔγχει ἐρειδόμενος, ἐπεὶ οὐ πως ἦεν ἐπ' ὤμου 170

χειρὶ φέρειν ἑτέρῃ· μάλα γὰρ μέγα θηρίον ἦεν.
καὶ δ' ἔβαλον προπάροιθε νεὸς, ἀνέγειρα δ' ἑταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

‘ὦ φίλοι, οὐ γάρ πω καταδυσόμεθ', ἀχυνέμενοι περ.
εἰς Ἀῖδαο δόμους, πρὶν μόρσιμον ἦμαρ ἐπέλθῃ. 175
ἀλλ' ἄγετ', ὄφρ' ἐν νηὶ θεῇ βρώσις τε πόσις τε,
μνησόμεθα βρώμης μηδὲ τρυχώμεθα λιμῶ.’

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσι πίθοντο·
ἐκ δὲ καλυψάμενοι παρὰ θῶ' ἄλδος ἀτρυγέτιο
θήησαντ' ἔλαφον· μάλα γὰρ μέγα θηρίον ἦεν. 180
αὐτὰρ ἐπεὶ τάρπησαν ὀρώμενοι ὀφθαλμοῖσι,
χεῖρας νυψάμενοι τεύχοντ' ἐρικυδέα δαῖτα.
ὥς τότε μὲν πρόπαν ἦμαρ ἐς ἥλιον καταδύντα
ἦμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ·
ἦμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθε, 185
οἷ τότε κοιμήθημεν ἐπὶ ῥηγμῖνι θαλάσσης.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
καὶ τότ' ἐγὼν ἀγορὴν θέμενος μετὰ πᾶσιν ἕειπον·

‘[Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἑταῖροι·]
ὦ φίλοι, οὐ γάρ τ' ἴδμεν ὅπῃ ζόφος οὐδ' ὅπῃ ἡὼς, 190
οὐδ' ὅπῃ ἥελιος φαεσίμβροτος εἴσ' ὑπὸ γαῖαν
οὐδ' ὅπῃ ἀννεῖται· ἀλλὰ φραζώμεθα θάσσον
εἰ τις ἔτ' ἔσται μῆτις· ἐγὼ δ' οὐκ οἶμαι εἶναι.
εἶδον γὰρ σκοπιῶν ἐς παιπαλόεσσαν ἀνελθὼν
νῆσον, τὴν πέρι πόντος ἀπείριτος ἐστεφάνωται· 195
αὕτῃ δὲ χθαμαλῇ κείται· καπνὸν δ' ἐνὶ μέσση
ἔδρακον ὀφθαλμοῖσι διὰ δρυμὰ πικνὰ καὶ ὕλην.’

ἌΩς ἐφάμην, τοῖσι δὲ κατεκλάσθη φίλον ἦτορ
μνησάμενοις ἔργων λαιστρυγόνος Ἀντιφάταο
Κύκλωπος τε βίης μεγαλήτορος, ἀνδροφάγοιο. 200
κλαῖον δὲ λιγέως, θαλερὸν κατὰ δάκρυ χέοντες·
ἀλλ' οὐ γάρ τις πῆρξις ἐγγίγνετο μυρομένοισιν.

Eurylochos is sent forward with twenty-two men,
who are turned into swine by Circe.

Αὐτὰρ ἐγὼ δῖχα πάντας ἐκνήμιδας ἑταίρους
 ἡρίθμεον, ἄρχον δὲ μετ' ἀμφοτέροισιν ὅπασσα·
 τῶν μὲν ἐγὼν ἦρχον, τῶν δ' Εὐρύλοχος θεοειδής. 205
 κλήρους δ' ἐν κινέῃ χαλκήρεϊ πάλλομεν ὥκα·
 ἐκ δ' ἔθορε κλήρος μεγαλήτορος Εὐρυλόχοιο.
 βῆ δ' ἰέναι, ἅμα τῷ γε δύνω καὶ εἶκος' ἑταίροι
 κλαίοντες· κατὰ δ' ἅμμε λίπον γοώοντας ὅπισθεν.
 εὖρον δ' ἐν βήσσησι τετυγμένα δώματα Κίρκης 210
 ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ.
 ἀμφὶ δέ μιν λύκοι ἦσαν δρέστεροι ἢ δὲ λέοντες,
 τοὺς αὐτὴ κατέθελξεν, ἐπεὶ κακὰ φάρμακ' ἔδωκεν.
 οὐδ' οἳ γ' ὠρμήθησαν ἐπ' ἀνδράσιν, ἀλλ' ἄρα τοί γε
 οὐρήσιν μακρῇσι περισσαινόντες ἀνέσταν. 215
 ὥς δ' ὅτ' ἂν ἀμφὶ ἄνακτα κύνες δαίτηθεν ἰόντα
 σαίνωσ'· αἰεὶ γάρ τε φέρει μειλίγματα θυμοῦ·
 ὥς τοὺς ἀμφὶ λύκοι κρατερώνυχες ἢ δὲ λέοντες
 σαίνον· τοὶ δ' ἔδδεισαν, ἐπεὶ ἴδον αἰνὰ πέλωρα.
 ἔσταν δ' ἐν προθύροισι θεῶς καλλιπλοκάμοιο, 220
 Κίρκης δ' ἔνδον ἄκουον ἀειδούσης ὅπῃ καλῇ,
 ἰστὸν ἐποιομένης μέγαν ἄμβροτον, οἷα θεῶν
 λεπτά τε καὶ χαρίεντα καὶ ἀγλαὰ ἔργα πέλονται.
 τοῖσι δὲ μύθων ἦρχε Πολίτης, ὄρχαμος ἀνδρῶν,
 ὅς μοι κήδιστος ἐτάρων ἦν κενούτατός τε· 225
 'ὦ φίλοι, ἔνδον γάρ τις ἐποιομένη μέγαν ἰστὸν
 καλὸν ἀοιδιάει, δάπεδον δ' ἅπαν ἀμφιμέμυκεν,
 ἦ θεὸς ἢ ἐ γυνή· ἀλλὰ φθεγγόμεθα θάσσον·
 'Ὡς ἄρ' ἐφώνησεν, τοὶ δ' ἐφθέγγοντο καλεῦντες.
 ἦ δ' αἰὲρ' ἐξελθοῦσα θύρας ὤϊζε φαιεινὰς 230
 καὶ κάλει· οἳ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·

Εὐρύλοχος δ' ὑπέμεινεν, οἰσάμενος δόλον εἶναι.
 εἶσεν δ' εἰσαγαγούσα κατὰ κλισμούς τε θρόνους τε,
 ἐν δέ σφιν τυρόν τε καὶ ἄλφιτα καὶ μέλι χλωρόν
 οἶνῳ Πραμνεῖῳ ἐκύκα· ἀνέμισγε δὲ σίτῳ 235
 φάρμακα λύγρ', ἵνα πάγχυ λαθοῖατο πατρίδος αἴης.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον, αὐτίκ' ἔπειτα
 ῥάβδῳ πεπληγυῖα κατὰ συφεοῖσιν ἐέργνυ.
 οἱ δὲ σὺν μὲν ἔχον κεφαλὰς φωνήν τε τρίχας τε
 καὶ δέμας, αὐτὰρ νοῦς ἦν ἔμπεδος ὥς τὸ πάρος περ. 240
 ὥς οἱ μὲν κλαίοντες ἐέρχато· τοῖσι δὲ Κίρκη
 πάρ ρ' ἄκυλον βάλανόν τ' ἔβαλεν καρπὸν τε κρανείης
 ἔδμεναι, οἷα σῦες χαμαιευνάδες αἰὲν ἔδουσιν.

Eurylochus brings the bad news to Odysseus.

Εὐρύλοχος δ' ἄψ ἦλθε θοῇ ἐπὶ νῆα μέλαιναν,
 ἀγγελίην ἐτάρων ἑρέων καὶ ἀδευκέα πότμον. 245
 οὐδέ τι ἐκφάσθαι δύνατο ἔπος, ἰέμενός περ,
 κῆρ ἄχεϊ μεγάλῳ βεβωλημένος· ἐν δὲ οἱ ὄσσε
 δακρυσφιν πίμπλαντο, γόον δ' ὠλετο θυμός.
 ἀλλ' ὅτε δὴ μιν πάντες ἀγασσάμεθ' ἐξερέοντες,
 καὶ τότε τῶν ἄλλων ἐτάρων κατέλεξεν ὄλεθρον· 250

“Ἦιομεν, ὥς ἐκέλευες ἀνὰ δρυμὰ, φαίδιμ' Ὀδυσσεῦ·
 εὕρομεν ἐν βήσσησι τετυγμένα δώματα καλὰ
 [ξεστοῖσιν λάεσσι, περισκέπτῳ ἐνὶ χώρῳ].
 ἔνθα δὲ τις μέγα νιστὸν ἐποικομένη λίγ' αἶειδεν
 ἡ θεὸς ἡὲ γυνή· τοὶ δ' ἐφθέγγοντο καλεῦντες. 255
 ἡ δ' αἶψ' ἐξελθοῦσα θύρας ὤϊζε φαεινὰς
 καὶ κάλει· οἱ δ' ἅμα πάντες αἰδρεῖσιν ἔποντο·
 αὐτὰρ ἐγὼν ὑπέμεινα, οἰσάμενος δόλον εἶναι.
 οἱ δ' ἅμ' αἰστώθησαν ἀολλῆες, οὐδέ τις αὐτῶν
 ἐξεφάνη· δηρὸν δὲ καθήμενος ἐσκοπίζον· 260

“Ὡς ἔφατ', αὐτὰρ ἐγὼ περὶ μὲν ξίφος ἀργυρόηλου

ᾧμοιιν βαλόμην, μέγα χάλκεον, ἀμφὶ δὲ τόξα·
 τὸν δ' ἄψ ἠνώγεα αὐτὴν ὁδὸν ἠγήσασθαι.
 αὐτὰρ ὃ γ' ἀμφοτέρησι λαβὼν ἐλλίσσετο γούνων
 [καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα]· 265
 'Μῆ μ' ἄγε κείσ' ἀέκοντα, διοτρεφές, ἀλλὰ λίπ' αὐτοῦ·
 οἶδα γὰρ ὡς οὗτ' αὐτὸς ἐλεύσεται οὔτε τιν' ἄλλον
 ἄξεις σὼν ἐτάρων· ἀλλὰ ξὺν τοῖσδεσι θᾶσσον
 φεύγωμεν· ἔτι γάρ κεν ἀλύξαιμεν κακὸν ἡμαρ.²
 ἄΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 270
 'Εὐρύλοχ', ἦ τοι μὲν σὺ μέν' αὐτοῦ τῷδ' ἐνὶ χώρῳ
 ἔσθων καὶ πίνων, κοίλῃ παρὰ νηὶ μελαίνῃ·
 αὐτὰρ ἐγὼν εἴμι· κρατερὴ δέ μοι ἔπλετ' ἀνάγκη·'

Odysseus goes alone to Circe's house.

ἄΩς εἰπὼν παρὰ νηὸς ἀνήιον ἠδὲ θαλάσσης.
 ἀλλ' ὅτε δὴ ἄρ' ἐμελλον ἰὼν ἱερὰς ἀνὰ βήσσας 275
 Κίρκης ἴζεσθαι πολυφαρμάκου ἐς μέγα δῶμα,
 ἔνθα μοι Ἑρμείας χρυσόρραπισ ἀντεβόλησεν
 ἐρχομένῳ πρὸς δῶμα, νεηνίῃ ἀνδρὶ ἑοικώς,
 πρῶτον ὑπηγήτη, τοῦ περ χαριεστάτη ἦβη·
 ἔν τ' ἄρα μοι φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε· 280

Hermes meets him and gives an antidote against
 Circe's spells.

'Πῇ δὴ αὐτ', ᾧ δύστηνε, δι' ἄκριας ἔρχεαι οἶος,
 χάρον αἰδρις ἐών; ἔταροι δέ τοι οὔδ' ἐνὶ Κίρκης
 ἔρχεται, ὥστε σύες, πυκινούς κευθμῶνας ἔχοντες.
 ἦ τοὺς λυσόμενος δεῦρ' ἔρχεαι; οὐδέ σε φημι 285
 αὐτὸν νοστήσειν, μενέεις δὲ σὺ γ' ἔνθα περ ἄλλοι.
 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἠδὲ σαώσω·
 τῇ, τόδε φάρμακον ἐσθλὸν ἔχων ἐς δώματα Κίρκης
 ἔρχεαι, ὃ κέν τοι κρατὸς ἀλάλκησιν κακὸν ἡμαρ.

πάντα δέ τοι ἐρέω ὀλοφώϊα δῆνεα Κίρκης.
 τεύξει τοι κυκεῶ, βαλέει δ' ἐν φάρμακα σίτφ· 290
 ἀλλ' οὐδ' ὥς θέλξαι σε δυνήσεται· οὐ γὰρ ἔασει
 φάρμακον ἐσθλόν, ὃ τοι δώσω, ἐρέω δέ ἕκαστα.
 ὁππότε κεν Κίρκη σ' ἐλάσῃ περιμήκεϊ ράβδφ,
 δὴ τότε σὺν ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκη ἐπαίξαι ὥς τε κτάμεναι μενεαίνων. 295

ἣ δέ σ' ὑποδδείσασα κελήσεται εὐνηθήναι·
 ἔνθα σὺν μηκέτ' ἔπειτ' ἀπανήρασθαι θεοῦ εὐνῇν,
 ὄφρα κέ τοι λύσῃ θ' ἐτάρους αὐτόν τε κομίσσῃ·
 ἀλλὰ κέλεσθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι
 μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο, 300
 μή σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα θείῃ·

ᾧ ὥς ἄρα φωνήσας πόρε φάρμακον ἀργειφύοντης
 ἐκ γαίης ἐρύσας, καί μοι φύσιν αὐτοῦ ἔδειξε.
 ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἵκελον ἄνθος·
 μῶλυ δέ μιν καλέουσι θεοί· χαλεπὸν δέ τ' ὀρύσσειν 305
 ἀνδράσι γε θνητοῖσι· θεοὶ δέ τε πάντα δύνανται.

Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὀλυμπον
 νῆσον ἂν' ὑλήεσσαν, ἐγὼ δ' ἐς δώματα Κίρκης.
 ἦϊα· πολλὰ δέ μοι κραδίη πόρφυρε κιόντι.
 ἔστην δ' εἰνὶ θύρῃσι θεῶς καλλιπλοκάμοιο· 310
 ἔνθα στῶς ἐβόησα, θεὰ δέ μεν ἔκλυνεν αὐδῆς.
 ἦ δ' αἰψ' ἐξελθοῦσα θύρας ὦϊξε φαιινὰς
 καὶ κάλει· αὐτὰρ ἐγὼν ἐπόμεν ἀκαχήμενος ἦτορ.
 εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνον ἀργυροῦλον,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν· 315
 τεύξε δέ μοι κυκεῶ χρυσέφω δέπα, ὄφρα πίοιμι,
 ἐν δέ τε φάρμακον ἦκε, κακὰ φρονέουσ' ἐνὶ θυμῷ.
 αὐτὰρ ἐπεὶ δῶκέν τε καὶ ἔκπιον οὐδέ μ' ἔθελξε,
 ράβδφ πεπληγυῖα ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·

Circe's spell fails.

‘Ἐρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἑταίρων.’ 320
 ὥς φάτ’, ἐγὼ δ’ ἄορ ὀξὺ ξρυσσάμενος παρὰ μηροῦ
 Κίρκῃ ἐπήριξα ὥς τε κτάμεναι μενεαίνων.
 ἡ δὲ μέγα ἰάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ’ ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 θαῦμά μ’ ἔχει ὥς οὔ τι πίων τάδε φάρμακ’ ἐθέλχθης. 326
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
 ὅς κε πῆλ καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.
 [σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]
 ἦ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ 330
 φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
 ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
 ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ’ ἔπειτα
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
 εὐνῇ καὶ φιλότῃ πεποιόθομεν ἀλλήλοισιν.’ 335

ᾧ ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ‘ὦ Κίρκῃ, πῶς γάρ με κέλειαι σοὶ ἥπιον εἶναι,
 ἦ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἑταίρους,
 αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις 340
 εἰς θάλαμόν τ’ ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
 ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
 οὐδ’ ἂν ἐγὼ γ’ ἐθέλοισι τεῆς ἐπιβήμεναι εὐνῆς,
 εἰ μὴ μοι τλαίης γε, θεὰ, μέγαν ὅρκον ὁμόσσαι
 μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

ᾧ ἔφάμην, ἡ δ’ αὐτίκ’ ἀπώμυνεν ὥς ἐκέλευον. 345
 αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὅρκον,
 καὶ τότε γὰρ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
 τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασι.
 γίγνονται δ’ ἄρα ταί γ’ ἐκ τε κρηνέων ἀπὸ τ’ Ἀλσέων 350

ἐκ θ' ἱερῶν ποταμῶν, οἷ τ' εἰς ἅλαδε προρέουσι.
 τάων ἡ μὲν ἔβαλλε θρόνοισ ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἡ δ' ἑτέρη προπάρουθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δὲ σφί τίθει χρύσεια κάνεια· 355

ἡ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἡ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειεν ὕδωρ ἐνὶ ἡνοπι χαλκῷ, 360

ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλοιο,
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυνίων.
 αὐτὰρ ἐπεὶ λούσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365

εἶσε δέ μ' εἰσαγαγούσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνυς ποσὶν ἦεν·
 [χέρνυβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370

σῆτον δ' αἰδοίῃ ταμὶν παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·]
 ἐσθόμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδαν θυμῷ,
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὅσσετο θυμός.

Κίρκη δ' ὥς ἐνόησεν ἔμ' ἡμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·

‘Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξεαι ἴσος ἀναύδῳ,
 θυμὸν ἔδωκ, βρώμης δ' οὐχ ἄπται οὐδὲ ποτῆτος·
 ἡ τινά που δόλον ἄλλον οἶεαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδ' γάρ τοι ἀπώμοσα καρτερὸν ὄρκον.’

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

Circe's spell fails.

‘Ἐρχεο νῦν συφεόνδε, μετ’ ἄλλων λέξο ἐταίρων.’ 326
 ὥς φάτ’, ἐγὼ δ’ ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Κίρκῃ ἐπήριξα ὥς τε κτάμεναι μενεαίνων.
 ἡ δὲ μέγα λάχουσα ὑπέδραμε καὶ λάβε γούνων,
 καὶ μ’ ὀλοφρομένη ἔπεα πτερόεντα προσηύδα·

‘Τίς πόθεν εἰς ἀνδρῶν; πόθι τοι πόλις ἡδὲ τοκῆς;
 θαῦμά μ’ ἔχει ὥς οὔ τι πίων τάδε φάρμακ’ ἐθέλχθης. 326
 οὐδὲ γὰρ οὐδέ τις ἄλλος ἀνὴρ τάδε φάρμακ’ ἀνέτλη,
 ὅς κε πῖη καὶ πρῶτον ἀμείψεται ἔρκος ὀδόντων.
 [σοὶ δέ τις ἐν στήθεσσι ἀκήλητος νόος ἐστίν.]
 ἡ σύ γ’ Ὀδυσσεύς ἐσσι πολύτροπος, ὅν τε μοι αἰεὶ 330
 φάσκεν ἐλεύσεσθαι χρυσόρραπις ἀργειφόντης,
 ἐκ Τροίης ἀνιόντα θοῇ σὺν νηὶ μελαίνῃ.
 ἀλλ’ ἄγε δὴ κολεῶ μὲν ἄορ θεό, νῶϊ δ’ ἔπειτα
 εὐνῆς ἡμετέρης ἐπιβείομεν, ὄφρα μιγέντε
 εὐνῇ καὶ φιλότῃ πεποιθόμεν ἀλλήλοισιν.’ 335

ᾧ ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ‘ὦ Κίρκη, πῶς γάρ με κέλειαι σοὶ ἥπιον εἶναι,
 ἡ μοι σὺς μὲν ἔθηκας ἐνὶ μεγάροισιν ἐταίρους,
 αὐτὸν δ’ ἐνθάδ’ ἔχουσα δολοφρονέουσα κελεύεις 340
 εἰς θάλαμόν τ’ ἵεναι καὶ σῆς ἐπιβήμεναι εὐνῆς,
 ὄφρα με γυμνωθέντα κακὸν καὶ ἀνήνορα θείης.
 οὐδ’ ἂν ἐγὼ γ’ ἐθέλοιμι τῆς ἐπιβήμεναι εὐνῆς,
 εἰ μὴ μοι τλαίης γε, θεὰ, μέγαν ὄρκον ὁμόσσαι
 μὴ τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.’

ᾧ ἔφάμην, ἡ δ’ αὐτίκ’ ἀπώμυνεν ὥς ἐκέλευον. 345
 αὐτὰρ ἐπεὶ ῥ’ ὁμοσέν τε τελεύτησέν τε τὸν ὄρκον,
 καὶ τότε γὰρ Κίρκης ἐπέβην περικαλλέος εὐνῆς.

Ἀμφίπολοι δ’ ἄρα τέως μὲν ἐνὶ μεγάροισι πένοντο
 τέσσαρες, αἳ οἱ δῶμα κάτα δρήστειραι ἔασι.
 γίγνονται δ’ ἄρα ταί γ’ ἐκ τε κρηνέων ἀπὸ τ’ Ἀλσέων 350

ἔκ θ' ἱερῶν ποταμῶν, οἳ τ' εἰς ἅλαδε προρέουσι.
 τάων ἢ μὲν ἔβαλλε θρόνοισι ἐνὶ ῥήγεα καλὰ,
 πορφύρεα καθύπερθ', ὑπένερθε δὲ λίθ' ὑπέβαλλεν·
 ἢ δ' ἑτέρη προπάρειθε θρόνων ἐτίταινε τραπέζας
 ἀργυρέας, ἐπὶ δέ σφι τίθει χρύσεια κάνεια· 355

ἢ δὲ τρίτῃ κρητῇρι μελίφρονα οἶνον ἐκίρνα
 ἡδὺν ἐν ἀργυρέῳ, νέμε δὲ χρύσεια κύπελλα·
 ἢ δὲ τετάρτῃ ὕδωρ ἐφόρει καὶ πῦρ ἀνέκαιε
 πολλὸν ὑπὸ τρίποδι μεγάλῳ· λαίνετο δ' ὕδωρ.
 αὐτὰρ ἐπεὶ δὴ ζέσσειν ὕδωρ ἐνὶ ἥνοπι χαλκῷ, 360

ἔς ῥ' ἀσάμινθον ἔσασα λό' ἐκ τρίποδος μεγάλιοι,
 θυμῆρες κεράσασα κατὰ κρατὸς τε καὶ ὤμων,
 ὄφρα μοι ἐκ κάματον θυμοφθόρον εἴλετο γυῖων.
 αὐτὰρ ἐπεὶ λουῖσέν τε καὶ ἔχρισεν λίπ' ἐλαίῳ,
 ἀμφὶ δέ με χλαῖναν καλὴν βάλεν ἡδὲ χιτῶνα, 365

εἶσε δέ μ' εἰσαγαγοῦσα ἐπὶ θρόνου ἀργυροήλου,
 καλοῦ δαιδαλέου· ὑπὸ δὲ θρήνης ποσὶν ἦεν·
 [χέρνιβι δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
 καλῇ, χρυσεῖῃ, ὑπὲρ ἀργυρέοιο λέβητος,
 νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν. 370

σίτον δ' αἰδοίῃ ταμὶῃ παρέθηκε φέρουσα,
 εἶδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων·]
 ἐσθήμεναι δ' ἐκέλευεν· ἐμῷ δ' οὐχ ἦνδανε θυμῷ,
 ἀλλ' ἤμην ἀλλοφρονέων, κακὰ δ' ὅσσετο θυμός.

Κίρκη δ' ὥς ἐνόησεν ἔμ' ἤμενον οὐδ' ἐπὶ σίτῳ 375
 χεῖρας ἰάλλοντα, κρατερὸν δέ με πένθος ἔχοντα,
 ἄγχι παρισταμένη ἔπεα πτερόεντα προσηύδα·

‘Τίφθ' οὕτως, Ὀδυσσεῦ, κατ' ἄρ' ἔξχει ἴσος ἀναῦδω,
 θυμὸν ἔδων, βρώμης δ' οὐχ ἄπται οὐδὲ ποτῆτος ;
 ἢ τινά που δόλου ἄλλον οἶεαι· οὐδέ τί σε χρὴ 380
 δειδίμεν· ἦδ' ἄν τοι ἀπώμοσα καρτερὸν ὄρκον.’

*Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘ὦ Κίρκη, τίς γάρ κεν ἀνὴρ, ὃς ἐναίσιμος εἴη,
 πρὶν τλαίῃ πάσσεσθαι ἐδητύος ἡδὲ ποτήτος,
 πρὶν λύσασθ’ ἐτάρους καὶ ἐν ὀφθαλμοῖσιν ιδέσθαι; 385
 ἀλλ’ εἰ δὴ πρόφρασσα πιεῖν φαγέμεν τε κελεύεις,
 λῦσον, ἵν’ ὀφθαλμοῖσιν ἴδω ἐρίηρας ἐταίρους.’

‘Ὡς ἐφάμην, Κίρκη δὲ δι’ ἐκ μεγάροιο βεβήκει
 ῥάβδον ἔχουσ’ ἐν χειρὶ, θύρας δ’ ἀνέφξε συφειοῦ,
 ἐκ δ’ ἔλασεν σιάλοισιν ἐοικότας ἐννεώροισιν. 390
 οἱ μὲν ἔπειτ’ ἔστησαν ἐναντίοι, ἡ δὲ δι’ αὐτῶν
 ἐρχομένη προσάλειφεν ἐκάστῳ φάρμακον ἄλλο.

The comrades of Odysseus resume their human shape.

τῶν δ’ ἐκ μὲν μελέων τρίχες ἔρρεον, ἃς πρὶν ἔφυνε
 φάρμακον οὐλόμενον, τό σφιν πόρε πότνια Κίρκη·
 ἄνδρες δ’ ἄψ’ ἐγένοντο νεώτεροι ἢ πάρος ἦσαν 395
 καὶ πολλὴ καλλίονες καὶ μείζονες εἰσοράασθαι.
 ἔγνωσαν δ’ ἐμὲ κείνοι, ἔφυν τ’ ἐν χερσὶν ἕκαστος.
 πᾶσιν δ’ ἡμερόεις ὑπέδν γόος, ἀμφὶ δὲ δῶμα
 σμερδαλέον κανάχιζε· θεὰ δ’ ἔλειαρε καὶ αὐτή.
 ἡ δέ μεν ἄγχι στᾶσα προσηύδα διὰ θεῶων 400

‘Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 ἔρχεο νῦν ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσετε ἠπειρόνδε,
 κτήματα δ’ ἐν σπήεσσι πελάσσετε ὕπλα τε πάντα·
 αὐτὸς δ’ ἄψ’ ἵεναι καὶ ἄγειν ἐρίηρας ἐταίρους.’ 405

Odysseus brings the rest of his comrades to Circe's palace.

‘Ὡς ἔφατ’, αὐτὰρ ἐμοί γ’ ἐπεπείθετο θυμὸς ἀγῆνωρ,
 βῆν δ’ ἵεναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 εὗρον ἔπειτ’ ἐπὶ νηὶ θοῇ ἐρίηρας ἐταίρους
 οἶκτρο’ ὀλοφυρομένους, θαλερὸν κατὰ δάκρυ χέοντας.

ὥς δ' ὅτ' ἂν ἄγραυλοι πόριες περὶ βοῦς ἀγελαίας, 410
 ἐλθούσας ἐς κόπρον, ἐπὴν βοτάνης κορέσωνται,
 πᾶσαι ἅμα σκαίρουσιν ἐναντία· οὐδ' ἔτι σηκοὶ
 ἴσχουσ', ἀλλ' ἄδωνδ' μυκῶμεναι ἀμφιθέουσι
 μητέρας· ὥς ἐμὲ κείνοι, ἐπεὶ ἴδον ὀφθαλμοῖσι,
 δακρυόεντες ἔχυντο· δόκησε δ' ἄρα σφίσι θυμὸς 415
 ὥς ἔμεν ὥς εἰ πατρίδ' ἰκοίατο καὶ πόλιν αὐγὴν
 τρηχέης Ἰθάκης, ἵνα τ' ἔτραφεν ἠδ' ἐγένοντο·
 καὶ μ' ὀλοφυρόμενοι ἔπεα πτερόεντα προσηύδων·

Ἑσὶ μὲν νοστήσαντι, διοτρεφές, ὥς ἐχάρημεν,
 ὥς εἰ τ' εἰς Ἰθάκην ἀφικοίμεθα πατρίδα γαίαν· 420
 ἀλλ' ἄγε, τῶν ἄλλων ἐτάρων κατάλεξον ὄλεθρον·

ἌΩς ἔφην, αὐτὰρ ἐγὼ προσέφην μαλακοῖς ἐπέεσσιν·
 ἡνᾶ μὲν ἄρ' ἀμπρωτον ἐρύσσομεν ἠπειρόνδε,
 κτήματα δὲ σπήεσσι πελάσσομεν ὄπλα τε πάντα·
 αὐτοὶ δ' ὀτρύνεσθ', ἐμοὶ ἅμα πάντες ἔπεισθαι, 425
 ὄφρα ἴδῃθ' ἐτάρους ἱεροῖς ἐν δώμασι Κίρκης
 πίνοντας καὶ ἔδοντας· ἐπηετανὸν γὰρ ἔχουσιν·

ἌΩς ἐφάμην, οἱ δ' ὦκα ἐμοῖς ἐπέεσσιν πίθοντο·
 Εὐρύλοχος δέ μοι οἷος ἐρύκανε πάντας ἐταίρους·
 [καὶ σφεας φωνήσας ἔπεα πτερόεντα προσηύδα·] 430

ἌΑ δειλοὶ, πόσ' ἔμεν; τί κακῶν ἱμεῖρετε τούτων,
 Κίρκης ἐς μέγαρον καταβήμεναι, ἥ κεν ἅπαντας
 ἡ σὺς ἠὲ λύκους ποιήσεται ἠὲ λέοντας,
 οἳ κέν οἱ μέγα δῶμα φυλάσσοιμεν καὶ ἀνάγκη,
 ὥς περ Κύκλωψ ἔρξ', ὅτε οἱ μέσσαυλον ἴκοντο 435
 ἡμέτεροι ἔταροι, σὺν δ' ὁ θρασὺς εἶπετ' Ὀδυσσεύς·
 τούτου γὰρ καὶ κείνοι ἀτασθαλίῃσιν ὄλοντο·

ἌΩς ἔφατ', αὐτὰρ ἐγὼ γε μετὰ φρεσὶ μερμήριξα,
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
 τῷ οἱ ἀποτμήξας κεφαλὴν οὐδ᾽ ἄσδε πελάσσαι, 440
 καὶ πῇ περ ἐόντι μάλα σχεδόν· ἀλλὰ μ' ἐταῖροι

μειλιχίοις ἐπέεσσιν ἐρήτουν ἄλλοθεν ἄλλος·

‘Διογενὲς, τοῦτον μὲν ἐάσομεν, εἰ σὺ κελεύεις,
αὐτοῦ παρ νηὶ τε μένειν καὶ νῆα ἔρυσθαι·

ἡμῖν δ’ ἡγεμόνευ’ ἱερὰ πρὸς δώματα Κίρκης.’ 445

Ὡς φάμενοι παρὰ νηὸς ἀνίουν ἠδὲ θαλάσσης.

οὐδὲ μὲν Εὐρύλοχος κόλῃ παρὰ νηὶ λείπειτο,
ἀλλ’ ἔπετ’· ἔδδεισεν γὰρ ἐμὴν ἔκπαγλον ἐνιπὴν.

Τόφρα δὲ τοὺς ἄλλους ἐτάρους ἐν δώμασι Κίρκῃ

ἐνδυκέως λουῖσέν τε καὶ ἔχρισεν λίπ’ ἐλαίῳ, 450

ἀμφὶ δ’ ἄρα χλαῖνας οὐλας βάλεν ἠδὲ χιτῶνας·

δαινυμένους δ’ εὖ πάντας ἐφεύρομεν ἐν μεγάροισιν.

οἱ δ’ ἐπεὶ ἀλλήλους εἶδον φράσσαντό τ’ ἐσάντα,

κλαῖον ὀδυρόμενοι, περὶ δὲ στεναχίζετο δῶμα.

ἡ δέ μευ ἄγχι στᾶσα προσηύδα διὰ θεῶων· 455

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,]

μηκέτι νῦν θαλερὸν γόον ὄρνυτε· οἶδα καὶ αὐτὴ

ἡμὲν ὅσ’ ἐν πόντῳ πάθει’ ἄλγεα ἰχθυόεντι,

ἡδ’ ὅσ’ ἀνάρσιοι ἄνδρες ἐδηλήσαντ’ ἐπὶ χέρσου.

ἀλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον, 460

εἰς ὃ κεν αὖτις θυμὸν ἐνὶ στήθεσσι λάβητε,

οἷον ὅτε πρῶτιστον ἐλείπετε πατρίδα γαῖαν

τρηχέης Ἰθάκης· νῦν δ’ ἀσκελές καὶ ἄθυμοι,

αἶεν ἄλῃς χαλεπῆς μεμνημένοι· οὐδέ ποθ’ ὑμῖν

θυμὸς ἐν εὐφροσύνῃ, ἐπεὶ ἡ μάλα πολλὰ πέποσθε.’ 465

Ὡς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπετείθετο θυμὸς ἀγῆνωρ.

ἐνθα μὲν ἥματα πάντα τελεσφόρον εἰς ἐνιαυτὸν

ἡμεθα, δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἠδύ·

ἀλλ’ ὅτε δῆ ρ’ ἐνιαυτὸς ἔην, περὶ δ’ ἔτραπον ὥραι,

[μηνῶν φθινόντων, περὶ δ’ ἥματα μακρὰ τελέσθη,] 470

καὶ τότε μ’ ἐκκαλέσαντες ἔφαν ἐρίηρες ἐταῖροι·

‘Δαιμόνι’, ἦδῃ νῦν μιμνήσκεο πατρίδος αἵης,

εἴ τοι θέσφατόν ἐστι σωθῆναι καὶ ἰκέσθαι

οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαίαν·

[ἌΩς ἔφαν, αὐτὰρ ἐμοί γ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
ὥς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα 476
ἦμεθα, δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
ἡμος δ' ἥελιος κατέδυν καὶ ἐπὶ κνέφας ἦλθεν,
οἱ μὲν κοιμήσαντο κατὰ μέγαρα σκιόεντα.]

Αὐτὰρ ἐγὼ Κίρκης ἐπιβὰς περικαλλέος εὐνῆς 480
γούνων ἐλλιτάνευσα, θεὰ δέ μεν ἔκλυεν αὐδῆς·
[καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·]

Odysseus is fain to depart, and Circe tells him of his
voyage to the land of Hades.

ἌΩ Κίρκη, τέλοςόν μοι ὑπόσχεσιν ἦν περ ὑπέστης,
οἶκαδε πεμψέμεναι· θυμὸς δέ μοι ἔσσεται ἡδῆ,
ἡδ' ἄλλων ἐτάρων, οἳ μεν φθινύθουσι φίλον κῆρ 485
ἄμφ' ἔμ' ὀδυνόμενοι, ὅτε πον σύ γε νόσφι γένηαι·

ἌΩς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο δια θεάων·
Ἰδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,
μηκέτι νῦν ἀέκοντες ἐμῷ ἐνὶ μίμνετε οἴκῳ·
ἀλλ' ἄλλην χρῆ πρῶτον ὁδὸν τελέσαι καὶ ἱκέσθαι 490
εἰς Ἀἴδαο δόμους καὶ ἐπαινῆς Περσεφονείης,
ψυχῇ χρησομένους Θηβαίου Τειρεσίαο,
μάντης ἀλαοῦ, τοῦ τε φρένες ἐμπεδοί εἰσι·
τῷ καὶ τεθηῶτι νόον πόρε Περσεφόνεια
οἷω πεπνῦσθαι· τοὶ δὲ σκιάι αἰσσοῦσιν· 495

ἌΩς ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἦτορ·
κλαῖον δ' ἐν λεχέεσσι καθήμενος, οὐδέ τι θυμὸς
ἤθελ' ἔτι ζῶειν καὶ ὄρᾶν φάος ἡελίοιο.
αὐτὰρ ἐπεὶ κλαίων τε κυλιδόμενός τ' ἐκορέσθην,
καὶ τότε δῆ μιν ἔπεσιν ἀμειβόμενος προσέειπον· 500

ἌΩ Κίρκη, τίς γὰρ ταύτην ὁδὸν ἡγεμονεύσει ;
εἰς Ἀΐδος δ' οὐ πῶ τις ἀφίκετο νηὶ μελαίνῃ·

ὥς ἐφάμην, ἥ δ' αὐτίκ' ἀμείβετο δῖα θεῶων·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 μή τί τοι ἡγεμόνος γε ποθὴ παρὰ νηὶ μελέσθω, 505
 ἱστὸν δὲ στήσας ἀνὰ θ' ἱστία λευκὰ πετάσσας
 ἦσθαι· τὴν δὲ κέ τοι πνοιὴ Βορέας φέρησιν.
 ἀλλ' ὅπότ' ἂν δὴ νηὶ δι' Ὀκεανοῖο περήσῃς,
 ἔνθ' ἄκτῃ τε λάχεια καὶ ἄλσέα Περσεφονείης,
 μακραί τ' αἰγειροὶ καὶ ἱταὶ ὠλεσίκαρποι, 510
 νῆα μὲν αὐτοῦ κέλσαι ἐπ' Ὀκεανῷ βαθυδίνῃ,
 αὐτὸς δ' εἰς Ἀἰδεω ἰέναι δόμον εὐρώεντα.
 ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσι
 Κώκυτός θ', ὃς δὴ Στυγὸς ὕδατός ἐστιν ἀπορρώξ,
 πέτρῃ τε ξύνεσις τε δύο ποταμῶν ἐριδούπων· 515
 ἔνθα δ' ἔπειθ', ἥρως, χριμφθεὶς πέλας, ὥς σε κελεύω,
 βόθρον ὀρύξαι ὅσον τε πυγούσιον ἔνθα καὶ ἔνθα,
 ἀμφ' αὐτῷ δὲ χοῆν χεῖσθαι πᾶσιν νεκύεσσι,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ παλύνειν. 520
 πολλὰ δὲ γονοῦσθαι νεκύων ἀμενηνὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη,
 ῥέξειν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἶν ἱερυσέμεν οἶω
 παμμέλαν', ὃς μήλοισι μεταπρέπει ὑμετέροισιν. 525
 αὐτὰρ ἐπὶν εὐχῇσι λίσῃ κλυτὰ ἔθνεα νεκρῶν,
 ἔνθ' οἶν ἀρνεῖον ῥέξειν θήλυν τε μέλαιναν
 εἰς Ἑρεβος στρέψας, αὐτὸς δ' ἀπονόσφι τοαπέσθαι
 ἰέμενος ποταμοῖο ῥοάων· ἔνθα δὲ πολλὰ
 ψυχὰς ἐλεύσονται νεκύων κατατεθνηώτων. 530
 δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύνει καὶ ἀνώξαι
 μῆλα, τὰ δὴ κατὰκειτ' ἐσφαγμένα νηλεί χαλκῷ,
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἰφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·

αὐτὸς δὲ ξίφος ὄξυ ἐρυσσάμενος παρὰ μηροῦ
 ἦσθαι, μηδὲ ἔαν νεκύων ἀμενηνὰ κάρηνα
 αἵματος ἄσσον ἵμεν πρὶν Τειρεσίαιο πυθέσθαι.
 ἔνθα τοι αὐτίκα μάντις ἐλεύσεται, ὄρχαμε λαῶν,
 ὅς κέν τοι εἴπησιν ὁδὸν καὶ μέτρα κελεύθου
 νόστον θ', ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.' 540

ἌΩς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἥως.
 ἀμφὶ δέ με χλαῖνάν τε χιτῶνά τε εἵματα ἔσσαν·
 αὐτὴ δ' ἀργύφειον φᾶρος μέγα ἔννυτο νύμφη,
 λεπτόν καὶ χαρίεν, περὶ δὲ ζώυην βάλετ' ἱδυί
 καλὴν χρυσεῖην, κεφαλῇ δ' ἐπέθηκε καλύπτρην. 545

αὐτὰρ ἐγὼ διὰ δώματ' ἰὼν ὦτρυνον ἑταίρους
 μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

Ῥῆκετι νῦν εὐδοντες ἄωτείτε γλυκὺν ὕπνον,
 ἄλλ' ἴομεν· δὴ γάρ μοι ἐπέφραδε πότνια Κίρκη.' 550

ἌΩς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγήνωνς.
 οὐδὲ μὲν οὐδ' ἔνθεν περ ἀπήμονας ἦγον ἑταίρους.

Ἐλπήνωρ δέ τις ἔσκε νεώτατος, οὔτε τι λήην
 ἄλκιμος ἐν πολέμῳ οὔτε φρεσὶν ᾗσιν ἀρηρῶς,
 ὅς μοι ἀνενθ' ἐτάρων ἱεροῖς ἐν δώμασι Κίρκης,
 ψυχῆος ἱμείρων, κατελέξατο οἶνοβαρείων· 555

κινυμένων δ' ἐτάρων ὄμαδον καὶ δοῦπον ἀκούσας
 ἐξαπλῆγς ἀνόρουσε καὶ ἐκλάθετο φρεσὶν ᾗσιν
 ἄψορβρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
 ἀλλὰ καταντικρὺ τέγεος πέσεν· ἐκ δέ οἱ αὐχὴν
 ἀστραγάλων ἔαγη, ψυχὴ δ' Ἀἰδὸσδε κατῆλθεν. 560

Ἐρχομένοισι δὲ τοῖσιν ἐγὼ μετὰ μῦθον ἔειπον·
 Ῥάσθε νύ που οἰκόνδε φίλην ἐς πατρίδα γαίαν
 ἔρχεσθ'· ἄλλην δ' ἡμῖν ὁδὸν τεκμήρατο Κίρκη
 εἰς Ἄλδαι δόμους καὶ ἐπαιωνῆς Περσεφονείης,
 ψυχῇ χρησομένους Θηβαίου Τειρεσίαο.' 565

ἌΩς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ,

ὥς ἐφάμην, ἥ γ' ἰὼν τῶλοντό τε χαίτας
 Διογενὲς Λαερτιάδης ἐγένετο μυρομένοισιν.
 μή τί τοι ἡγεμόνι κτεῖν' ἡἶμα θοὴν καὶ θῖνα θαλάσσης
 ἱστὸν δὲ στήσας παλῶν κατὰ δάκρυ χέοντες, 570
 ἦσθαι· τὴν δέ κ' ἰδὼν Κίρκη παρὰ νηὶ μελαίνῃ
 ἀλλ' ὅπότ' ἄν' ὄνθ' ἄκτῃ τε λυγρῇ θήλυν τε μέλαιναν,
 εὐθ' ἄκτῃ τε λυγρῇ τίς ἄν' θεὸν οὐκ ἐθέλοντα
 μακρὰ τ' αἶγες ἢ εὐθ' ἢ εὐθα κίοντα;
 νῆα μὲν αὐτοῖς
 αὐτὸς δ' εἰς
 εὐθα μὲν εἰς
 Κώκυτός θ'
 πέτρῃ τε ξυγχεύει
 εὐθα δ' ἔξω
 βόθρον δ'
 ἄμφ' αὐτῷ
 πρῶτα,
 τὸ τρίτον
 πολλὰ
 ἐλθὼν
 ῥέξει
 Τειρῶν
 παμφοῖν
 αὐτῷ
 εὐθ' ἢ
 εἰ

ΟΔΥΣΣΕΙΑΣ Λ.

Νέκυια.

The fair wind brings them to the Cimmerians' land.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
νῆα μὲν ἄρ' πάμπρωτον ἐρύσσαμεν εἰς ἄλα δῖαν,
ἐν δ' ἰστὸν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἄν δὲ καὶ αὐτοὶ
βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5
ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπύρροιο
ἔκμενον οὔρου ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη εὐπλόκαμος, δευὴ θεὸς αὐδήςεσσα.
ἡμεῖς δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε. 10
τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης·
δύσετό τ' ἥελιος, σκιδόωντό τε πᾶσαι ἀγυαί.
Ἦ δ' ἐς πείραθ' ἔκανε βαθυῤῥόου Ὀκεανοῖο.
ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε,
ἥέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς 15
Ἥλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
οὔθ' ὅπότε ἄν στείχησι πρὸς οὐρανὸν ἀστερόεντα,
οὔθ' ὅτ' ἄν ἄψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
ἀλλ' ἐπὶ νύξ' ὅλῃ τέταται δειλοῖσι βροτοῖσι.
νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
εἰλόμεθ'· αὐτοὶ δ' αὐτε παρὰ ῥόον Ὀκεανοῖο
ῥομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.

The ghosts come up from Hades to drink the blood
of the victims.

Ἐνθ' ἱερήια μὲν Περιμήδης Εὐρύλοχός τε
ἔσχον· ἐγὼ δ' ἄορ ὄξυν ἐρυσσάμενος παρὰ μηροῦ
βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
ἄμφ' αὐτῷ δὲ χοῖν χεόμην πᾶσιν νεκύεσσι,
πρῶτα μελικρήτῃ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.
πολλὰ δὲ γοννούμην νεκύων ἀμενηνὰ κάρηνα,
ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥ τις ἀρίστη, 30
ῥέξειεν ἐν μεγάροισι πυρὴν τ' ἐμπλησέμεν ἐσθλῶν,
Τειρεσίη δ' ἀπάνευθεν οἶν ἱερευσέμεν οἶφ
παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισι.
τοὺς δ' ἐπεὶ εὐχολῆσι λιτῇσί τε, ἔθνεα νεκρῶν,
ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
εἰς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
ψυχαὶ ὑπ' ἐξ Ἑρέβους νεκύων κατατεθνηώτων.
[νύμφαι τ' ἡἰθεοὶ τε πολύτλητοὶ τε γέροντες
παρθενικαὶ τ' ἀταλαὶ νεοπενθέα θυμὸν ἔχουσαι·
πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν, 40
ἄνδρες ἀρηίφατοι βεβρωτῶμένα τεύχε' ἔχοντες·
οἳ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
θεσπεσίη ἰαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.]
δὴ τότε' ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα
μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλεί χαλκῷ, 45
δεύραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
ἰφθίμῳ τ' Ἀἰδῇ καὶ ἐπαιῳ Περσεφονείῃ·
αὐτὸς δὲ ξίφος ὄξυν ἐρυσσάμενος παρὰ μηροῦ
ἡμην, οὐδ' εἷων νεκύων ἀμενηνὰ κάρηνα
αἵματος ὅσσον ἵμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

The ghost of Elpenor.

Πρώτη δὲ ψυχὴ Ἑλπήνορος ἦλθεν ἑταίρου·
οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·
σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς
ἄκλαντον καὶ ἄθαρτον, ἐπεὶ πόνος ἄλλος ἔπειγε.
τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 55
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡρώεντα ;
ἔφθης πεζὸς ἰὼν ἢ ἐγὼ σὺν νηὶ μελαίνῃ.’

ἌΩς ἐφάμην, ὁ δέ μ’ οἰμώξας ἡμείβετο μύθῳ·
‘[διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ,] 60
ἄσέ με δαίμονος αἴσα κακὴ καὶ ἀθέσφατος οἶνος·
Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα
ἄψορβρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,
ἀλλὰ καταντικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν
ἀστραγάλων ἐάγη, ψυχὴ δ’ Ἀιδόσδε κατῆλθε. 65

νῦν δέ σε τῶν ὅπιθεν γονυάζομαι, οὐ παρεόντων,
πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,
Τηλεμάχου θ’, ὃν μοῦνον ἐνὶ μεγάροισιν ἔλειπες·
οἶδα γὰρ ὡς ἐνθὲνδε κιὼν δόμον ἐξ Ἀΐδαο
νῆσον ἐς Αἰαίην σχήσεις εὐεργέα νῆα· 70

ἐνθα σ’ ἔπειτα, ἄναξ, κέλομαι μνήσασθαι ἐμεῖο·
μή μ’ ἄκλαντον, ἄθαρτον, ἰὼν ὅπιθεν καταλείπεις,
νοσφισθεῖς, μή τοί τι θεῶν μήνιμα γένωμαι,
ἀλλὰ με κακῆται σὺν τεύχεσιν, ἅσσα μοί ἐστί,
σῆμά τέ μοι χεῦται πολιῆς ἐπὶ θινὶ θαλάσσης, 75
ἄνδρὸς δυστήνοιο, καὶ ἐσσομένοισι πυθέσθαι·
ταῦτά τέ μοι τελέσαι πῆξαί τ’ ἐπὶ τύμβῳ ἑρετμόν,
τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ’ ἐμοῖς ἐτάροισιν.’

ἌΩς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
‘ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἐδύναντο
ναίεμεν εὐρύχορον Θήβην, κρατερῶ περ ἐόντε. 265

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἣ ῥ' Ἡρακλῆα θρασυμένονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσα·
καὶ Μεγάρην, Κρείοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρής. 270

Epicasta.

Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν ἀνδρείῃσι νόοιο,
γῆμαμένη ᾧ υἱ· ὁ δ' ὄν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἀλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
Καδμείων ἦνασσε θεῶν ὁλοὰς διὰ βουλὰς·
ἣ δ' ἔβη εἰς Αἶδαο πυλάρταο κρατεροῖο,
ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρον,
ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἐρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλωρίν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς
γῆμεν ἐὼν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδας,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖφ Ἰφι ἄνασσεν·
ἣ δὲ Πύλον βασιλεὺς, τέκεν δέ οἱ ἀγλαὰ τέκνα, 285
Νέστορά τε Χρομίον τε Περικλύμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθίμην Πηρῶ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνώοντο περικτίται· οὐδέ τι Νηλεὺς
τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
ἐκ Φυλάκῃς ἐλάσειε βίης Ἰφικληείης 290

καί κεν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε·
 εἰ δέ κε σῖνῃαι, τότε τοι τεκμαίρομ' ὄλεθρον
 νηί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξης,
 ὃψέ κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους,
 νηὸς ἐπ' ἄλλοτρίης· δῆεις δ' ἐν πῆματα οἴκῳ, 115
 ἄνδρας ὑπερφιάλους, οἳ τοι βίοντον κατέδουσι
 μνώμενοι ἀντιθέην ἄλοχον καὶ ἔδνα διδόντες.
 ἀλλ' ἦ τοι κείνων γε βίας ἀποτίσσαι ἐλθών·
 αὐτὰρ ἐπὶν μνηστῆρας ἐνὶ μεγάροισι τεοῖσι
 κτείνης ἧδ' ὀλόφῃ ἢ ἀμφαδὸν ὀξεί χαλκῷ, 120
 ἔρχεσθαι δὴ ἔπειτα, λαβὼν εὐήρες ἔρετμόν,
 εἰς ὃ κε τοὺς ἀφίκηαι οἳ οὐκ ἴσασι θάλασσαν
 ἄνδρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἴδαρ ἔδουσιν·
 οὐδ' ἄρα τοί γ' ἴσασι νέας φοινικοπαρήους,
 οὐδ' εὐήρε' ἔρετμά, τά τε πτερὰ νηυσὶ πέλονται. 125
 σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει·
 ὀππότε κεν δὴ τοι ξυμβλήμενος ἄλλος ὀδίτης
 φῆῃ ἀθηρηλοιγὸν ἔχειν ἀνὰ φαιδίμῳ ὦμῳ,
 καὶ τότε δὴ γαίῃ πῆξας εὐήρες ἔρετμόν,
 ῥέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130
 ἀρνειὸν ταῦρόν τε συνῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν ἔρδειν θ' ἱερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὸν ἔχουσι,
 πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφνη 135
 γῆρα ὑπο λιπαρῷ ἀρνημένον· ἀμφὶ δὲ λαοὶ
 ὀλβιοὶ ἔσσονται· τὰ δέ τοι νημερτέα εἴρω.
 ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Τειρεσίη, τὰ μὲν ἄρ' οὐκ ἐπέκλωσαν θεοὶ αὐτοί.
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 140
 μητρὸς τήνδ' ὀρώω ψυχὴν κατατεθνηυῖαν·
 ἦ δ' ἀκούσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐδὼν υἱὸν

ἔτλη ἐσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι.

εἰπὲς, ἄναξ, πῶς κέν με ἀναγνοῖη τὸν ἐόντα ;'

ἌΩς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε
' ῥηιδιόν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω' 146

οὐν τινα μὲν κεν ἐᾷς νεκῶν κατατεθνηώτων

αἵματος ἄσπον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·

ῥ' δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.'

ἌΩς φαμένη ψυχὴ μὲν ἔβη δόμον Ἄϊδος εἴσω 150

Τειρεσίαο ἀνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν·

Next comes the ghost of Anticleia, mother of Odysseus.

αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὄφρ' ἐπὶ μήτηρ

ἦλυθε καὶ πῖεν αἶμα κελαϊνεφές· αὐτίκα δ' ἔγνω,

καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

Ἰέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡρώεντα 155

ζῶς ἐών ; χαλεπὸν δὲ τάδε ζωοῖσιν ὀρᾷσθαι.

[μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

Ἰωκεανὸς μὲν πρῶτα, τὸν οὗ πως ἔστι περὶ ἡσαι

πεζῶν ἐόντ', ἦν μή τις ἔχη εὐεργέα νῆα.]

ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160

νῆϊ τε καὶ ἐτάροισι πολὺν χρόνον ; οὐδέ πω ἦλθες

εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα ;'

ἌΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

ἡ μήτηρ ἐμῇ, χρεῖά με κατήγαγεν εἰς Ἄϊδαο

ψυχῇ χρησόμενον Ὀθηβαίου Τειρεσίαο· 165

οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἄμῃς

γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,

ἐξ οὗ τὰ πρότισθ' ἐπόμεν Ἀγαμέμνονι δίφῳ

Ἰλῖον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170

τίς νύ σε Κῆρ ἐδάμασσε ταηλεγέος θανάτιο ;

ἦ δολιχὴ νοῦσος ; ἦ Ἀρτεμῖς ἰοχέαιρα

οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν ;
 εἶπε δέ μοι πατρός τε καὶ υἱός, ὃν κατέλειπον,
 ἦ ἔτι πὰρ κείνοισιν ἐμὸν γέρας, ἥέ τις ἤδη 175
 ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.
 εἶπε δέ μοι μνηστῆς ἀλόχου βουλὴν τε νόον τε,
 ἥε μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει
 ἦ ἤδη μιν ἔγμην Ἀχαιῶν ὅς τις ἄριστος·

ᾧ Ως ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 180

καὶ λίην κείνη γε μένει τετληότι θυμῷ
 σοῖσιν ἐνὶ μεγάροισιν· οἷζυραὶ δέ οἱ αἰεὶ
 φθίνουσιν νύκτες τε καὶ ἡμέραι δακρυχεοῦσθαι.
 σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος
 Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας εἰσας 185

δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν·
 πάντες γὰρ καλέουσι. πατὴρ δὲ σὸς αὐτόθι μίμνει
 ἀγρῷ, οὐδὲ πόλινδε κατέρχεται· οὐδέ οἱ εὖναι
 δέμνια καὶ χλαῖναι καὶ ῥήγεια σιγαλόεντα,
 ἀλλ' ὃ γε χεῖμα μὲν εὖδει ὅθι δμῶες ἐνὶ οἴκῳ 190

ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροῦ εἴματα εἴται·
 αὐτὰρ ἐπὶν ἔλθῃσι θέρος τεθαλυῖά τ' ὀπώρη,
 πάντῃ οἱ κατὰ γουνὸν ἄλωῃς οἶνοπέδοιο

φύλλων κεκλιμένων χθαμαλαὶ βεβλήγата εὖναι·
 ἔνθ' ὃ γε κεῖτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέζει 195
 σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἰκάνει.

οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·
 οὐτ' ἐμέ γ' ἐν μεγάροισιν εὐσκοπος ἰοχέαιρα
 οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν,

οὔτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἦ τε μάλιστα 200
 τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμόν·

ἀλλὰ με σὸς τε πόθος σά τε μήδεα φαίδιμ' Ὀδυσσεῦ,
 σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηύρα·

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ γ' ἔβελον φρεσὶ μερμηρίζας

μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηυῖης. 205
 τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,
 τρὶς δέ μοι ἐκ χειρῶν σκιῇ εἵκελον ἦ καὶ ὄνειρῳ
 ἔπτατ'· ἐμοὶ δ' ἄχος ὀξὺ γενέσκετο κηρόθι μᾶλλον,
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμῇ, τί νύ μ' οὐ μίμνεις ἐλέειν μεμαῶτα, 210
 ὄφρα καὶ εἰν Ἀῖδαο φίλας περὶ χεῖρε βαλόντε
 ἀμφοτέρω κρυεροῖο τεταρπώμεσθα γόοιο;
 ἦ τί μοι εἶδωλον τόδ' ἀγανὴ Περσεφόνεια
 ὦτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;’

ἌΩς ἐφάμην, ἦ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
 ‘ὦ μοι, τέκνον ἐμὸν, περὶ πάντων κάμμορε φωτῶν,
 οὗ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
 ἀλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε τίς κε θάνησιν·
 οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
 ἀλλὰ τὰ μὲν τε πυρὸς κρατερὸν μένος αἰθομένοιο 220
 δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λευκ' ὀστέα θυμὸς,
 ψυχὴ δ' ἡύτ' ὄνειρος ἀποπταμένη πεπότηται.
 ἀλλὰ φόωσδε τάχιστα λιλαίεο· ταῦτα δὲ πάντα
 ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἴπῃσθα γυναικί.’

The ghosts of famous women, wives and daughters
 of heroes.

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
 ἦλυθον, ὦτρυνεν γὰρ ἀγανὴ Περσεφόνεια,
 ὅσσαι ἀριστῶν ἄλοχοι ἔσαν ἠδὲ θυγάτρες.
 αἱ δ' ἀμφ' αἶμα κελαιὸν ἀολλέες ἠγερέθοντο,
 αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην.
 ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή· 230
 σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ
 οὐκ εἶων πιέειν ἅμα πάσας αἶμα κελαιόν.
 αἱ δὲ προμνηστῆναι ἐπήισαν, ἠδὲ ἐκάστη
 ὄν γόνον ἐξαγόρευεν· ἐγὼ δ' ἐρέεινον ἀπάσας.

ΤΥΤΟ.

Ἔνθ' ἣ τοι πρώτην Τυρῶ ἴδον εὐπατέρειαν, 235
 ἣ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι,
 φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο·
 ἣ ποταμοῦ ἠράσσατ', Ἐνιπῆος θείοιο,
 ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησι,
 καὶ ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240
 τῷ δ' ἄρ' ἐεισάμενος γαίηοχος ἐννοσίγαιος
 ἐν προχοῇς ποταμοῦ παρελέξατο δινῆεντος·
 πορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεῖ ἴσον,
 κυρτωθὲν, κρίψεν δὲ θεὸν θνητὴν τε γυναικα.
 [λύσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνον ἔχευεν.] 245
 αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,
 ἔν τ' ἄρα οἱ φῦ χειρὶ ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζε·

Ὑαίρε, γύναι, φιλότῃτι, περιπλομένου δ' ἐνιαυτοῦ
 τέξεται ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὖναι
 ἀθανάτων· σὺ δὲ τοὺς κομέειν ἀτιταλλέμεναί τε. 250
 νῦν δ' ἔρχεαι πρὸς δῶμα, καὶ ἴσχεο μηδ' ὀνομήνης·
 αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐνοσίχθων.

Ὡς εἰπὼν ὑπὸ πόντον ἐδύσETO κυμαίνοντα.
 ἣ δ' ὑποκυσαμένη Πελίνην τέκε καὶ Νηλῆα,
 τῷ κρατερῷ θεράποντε Διὸς μέγαλοιο γενέσθην 255
 ἀμφοτέρω· Πελὴς μὲν ἐν εὐρυχόρῳ Ἰαωλκῷ
 ναῖε πολυῤῥήνος, ὃ δ' ἄρ' ἐν Πύλῳ ἡμαθόεντι.
 τοὺς δ' ἐτέρους Κρηθῆι τέκεν βασιλεια γυναικῶν.
 Αἰσονά τ' ἠδὲ Φέρητ' Ἀμυθιάνα θ' ἱπποχάρμην.

ΑΝΤΙΟΠΕ.

Τὴν δὲ μέτ' Ἀντιόπην ἴδον, Ἀσωποῖο θύγατρα, 260
 ἣ δὴ καὶ Διὸς εὐχετ' ἐν ἀγκοίνῃσι λαῦσαι,
 καὶ ῥ' ἔτεκεν δύο παῖδ', Ἀμφιονά τε Ζήθόν τε,
 οἱ πρῶτοι Θήβης ἔδος ἔκτισαν ἑπταπύλοιο,

πύργωσάν τ', ἐπεὶ οὐ μὲν ἀπύργωτόν γ' ἔδυναντο
ναίεμεν εὐρύχορον Θήβην, κρατερώ περ ἔοντε. 265

Alcmena and Megara.

Τὴν δὲ μέτ' Ἀλκμήνην ἴδον, Ἀμφιτρύωνος ἄκοιτιν,
ἣ ῥ' Ἑρακλῆα θρασυμέμονα θυμολέοντα
γείνατ' ἐν ἀγκοίνῃσι Διὸς μέγαλοιο μιγείσα·
καὶ Μεγάρην, Κρεῖοντος ὑπερθύμοιο θύγατρα,
τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρήs. 270

Epicasta.

Μητέρα τ' Οἰδιπόδοι ἴδον, καλὴν Ἐπικάστην,
ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσιν νόοιο,
γῆμαμένη ᾧ υἱ· ὁ δ' ὄν πατέρ' ἐξεναρίξας
γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.
ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275
Καδμείων ἦνασσε θεῶν ὀλοὰς διὰ βουλὰς·
ἣ δ' ἔβη εἰς Αἰδαο πυλάρταο κρατεροῖο,
ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάβρου,
ᾧ ἄχρ' ἰσχυμένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω
πολλὰ μάλ', ὅσσα τε μητρὸς Ἑρινύες ἐκτελέουσι. 280

Chloris.

Καὶ Χλῶρι εἶδον περικαλλέα, τήν ποτε Νηλεὺς
γῆμεν ἔδν διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,
ὀπλοτάτην κούρην Ἀμφίονος Ἰασίδαι,
ὅς ποτ' ἐν Ὀρχομενῷ Μινυεῖφ ἱφι ἄνασσε·
ἣ δὲ Πύλου βασιλεὺς, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285
Νέστορά τε Χρομίον τε Περικλόμενόν τ' ἀγέρωχον.
τοῖσι δ' ἐπ' ἰφθίμην Πηρὴ τέκε, θαῦμα βροτοῖσι,
τὴν πάντες μνώνοντο περικτίται· οὐδέ τι Νηλεὺς
τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους
ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληείης 290

ἀργαλέας· τὰς δ' οἷος ὑπέσχετο μάντις ἀμύμων
 ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρα πέδησε,
 δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῶνται.
 ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῖντο
 ἄψ' περιτελλομένου ἔτεος καὶ ἐπήλυθον ὧραι, 295
 καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληΐη,
 θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

Leda, Iphimedeia and many others.

Καὶ Λήδην εἶδον, τὴν Τυνδαρέου παράκοιτιν,
 ἣ ῥ' ὑπὸ Τυνδαρέῳ κρατερόφρονε γείνατο παῖδε,
 Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεῦκεα, 300
 τοὺς ἄμφω ζῶους κατέχει φυσίζοος αἶα·
 οἳ καὶ νέρθευ γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 ἄλλοτε μὲν ζῶουσ' ἑτερήμεροι, ἄλλοτε δ' αὐτε
 τεθνῶσιν· τιμὴν δὲ λελόγχασιν ἴσα θεοῖσι.

Τὴν δὲ μέτ' Ἰφιμέδειαν, Ἀλωῆος παράκοιτιν, 305
 εἶσιδον, ἣ δὴ φάσκε Ποσειδάωνι μιγῆναι,
 καὶ ῥ' ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην,
 Ὡτόν τ' ἀντίθεον τηλεκλειτόν τ' Ἐφιάλτην,
 οὓς δὴ μηκίστους θρέψε ζεῖδωρος ἄρουρα
 καὶ πολὺ καλλίστους μετὰ γε κλυτὸν Ὀρίωνα· 310
 ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχες ἦσαν
 εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι.
 οἳ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ
 φυλόπιδα στήσειν πολυαῖκος πολέμοιο. 314

Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.
 καὶ νύ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἔκοντο·
 ἀλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἠύκομος τέκε Λητώ,
 ἀμφοτέρῳ, πρίν σφωιν ὑπὸ κροτάφοισιν ἰούλους
 ἀνθῆσαι πυκάσαι τε γένος εὐανθέι λάχρη. 320

Φαῖδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδνην,
 κούρην Μίνως ὀλοόφρονος, ἦν ποτε Θησεὺς
 ἐκ Κρήτης ἐς γουνὸν Ἀθηνάων ἱεράων
 ἦγε μὲν, οὐδ' ἀπόνητο· πάρος δέ μιν Ἀρτεμις ἔκτα
 Δίῃ ἐν ἀμφιρύτῃ Διωνύσου μαρτυρήσι. 325

Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ' Ἐριφύλην,
 ἣ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήμεντα.
 πᾶσας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
 ὅσσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·
 πρὶν γάρ κεν καὶ νῦν φθῖτ' ἄμβροτος. ἀλλὰ καὶ ὥρῃ 330
 εὔδειν, ἣ ἐπὶ νῆα θοὴν ἐλθόντ' ἐς ἐταίρους
 ἦ αὐτοῦ· πομπὴ δὲ θεοῖς ὕμιν τε μελήσει.'

ἌΩς ἔφαθ', αἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,
 κηληθμῶ δ' ἔσχοντο κατὰ μέγαρα σκιδέοντα.
 τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων· 335

Ῥαίηκες, πῶς ὕμιν ἀνὴρ ὅδε φαίνεται εἶναι
 εἰδός τε μέγεθός τε ἰδὲ φρένας ἔνδον εἰσας;
 ξείνος δ' αὖτ' ἐμός ἐστιν, ἕκαστος δ' ἔμμορε τιμῆς·
 τῷ μὴ ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα
 οὕτω χρηρίζοντι κολούετε· πολλὰ γὰρ ὕμιν 340
 κτήματ' ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.'

Τοῖσι δὲ καὶ μετέειπε γέρον ἥρως Ἐχένηος,
 [ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν·]

Ἦ φίλοι, οὐ μὰν ἡμῖν ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης
 μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. 345
 Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε.'

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 'τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἐγὼ γε
 ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
 ξείνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350
 ἔμψης οὖν ἐπιμῆναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
 δατήν τε λείσω· πομπὴ δ' ἀνδρεσσι μελήσει

πάσι, μάλιστα δ' ἑμοί· τοῦ γὰρ κράτος ἔστ' ἐνὶ δῆμῳ·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘ Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν, 355

εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ' αὐτόθι μίνυειν,

πομπήν τ' ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοῖτε,

καὶ κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη,

πλειοτέρῃ σὺν χειρὶ φίλῃν ἐς πατρίδ' ἰκέσθαι·

καὶ κ' αἰδοιότερος καὶ φίλτερος ἀνδράσιν εἴην 360

πᾶσιν, ὅσοι μ' Ἰθάκῃνδε ἰδοίατο νοστήσαντα·

Τὸν δ' αὖτ' Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

Alcinous asks if the ghosts of the Trojan heroes appeared.

‘ ὦ Ὀδυσσεῦ, τὸ μὲν οὐ τί σ' εἰσκομεν εἰσορόωντες

ἡπεροπῆά τ' ἔμεν καὶ ἐπίκλοπον, οἷά τε πολλοὺς

βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους 365

ψεύδεά τ' ἀρτύνοντας, ὅθεν κέ τις οὐδὲ ἴδοιτο·

σοὶ δ' ἔπι μὲν μορφῇ ἐπέων, ἐνὶ δὲ φρένες ἔσθλαι,

μῦθον δ' ὥς ὅτ' αἰοῖδ' ἐπισταμένως κατέλεξας,

πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.

ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370

εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῷ

Ἰλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.

νῦξ δ' ἦδε μάλα μακρὴ ἀθέσφατος· οὐδέ πω ὥρη

εὐδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.

καὶ κεν ἐς ἡῶ διαν ἀνασχολίμην, ὅτε μοι σὺ 375

τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι·

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·

‘ Ἀλκίνοε κρείον, πάντων ἀριδείκετε λαῶν,

ὥρη μὲν πολέων μύθων, ὥρη δὲ καὶ ὕπνου·

εἰ δ' ἔτ' ἀκουμέναι γέ λιλαίεαι, οὐκ ἂν ἐγὼ γέ 380

τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,

κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλαντο,

οἱ Τρώων μὲν ὑπεξέφυγον στονόεσσαν αὐτὴν,
ἐν νόστῳ δ' ἀπόλοιντο κακῆς ἰότητι γυναικός.

#

Odysseus tells how he saw Agamemnon and learned
his fate,

Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλυδις ἄλλην 385
 ἄγνῃ Περσεφόνεια γυναικῶν θηλυτεράων,
 ἦλθε δ' ἐπὶ ψυχὴν Ἀγαμέμνονος Ἀτρεΐδαι
 ἀχρυνμένη· περὶ δ' ἄλλαι ἀγηγέραθ', ὅσσοι ἄμ' αὐτῷ
 οἴκῳ ἐν Αἰγίσθιοι θάνον καὶ πότμον ἐπέσπον.
 ἔγνω δ' αἰψ' ἐμὲ κείνός, ἐπεὶ πῖεν αἷμα κελαϊνόν· 390
 κλαῖε δ' ὃ γε λιγέως, θαλερόν κατὰ δάκρυον εἴβων,
 πιτνὰς εἰς ἐμὲ χεῖρας, ὀρέξασθαι μενεαίνων·
 ἀλλ' οὐ γάρ οἱ ἔτ' ἦν ἴς ἔμπεδος οὐδέ τι κίκυς,
 οἷη περ πάρος ἔσκεν ἐνὶ γυαμπτοῖσι μέλεσσι.
 τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·
 ἴ' Ἀτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν, Ἀγάμεμνον,
 τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτιοι;
 ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμῆν, 400
 ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου
 βοῦς περιταμνόμενον ἦδ' οἶων πώεα καλὰ,
 ἦε περὶ πτόλιος μαχεούμενον ἦδὲ γυναικῶν;
 "Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε"
 ἴδιονγενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ, 405
 οὐτ' ἐμέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,
 ὄρσας ἀργαλέων ἀνέμων ἀμέγαρτον ἀντμῆν,
 οὔτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,
 ἀλλὰ μοι Αἰγισθος τεύξας θανάτόν τε μόρον τε
 ἔκτα σὺν οὐλομένη ἁλόχῳ, οἰκόνδε καλέσσας, 410
 δειπνίσσας, ὥς τίς τε κατέκτανε βούν ἐπὶ φάτῃ.

ὥς θάνον οἰκτίστω θανάτῳ· περὶ δ' ἄλλοι ἑταῖροι
 νωλεμέως κτείνοντο, σῦες ὥς ἀργιόδουτες,
 οἷ ῥά τ' ἐν ἀφνειοῦ ἀνδρὸς μέγα δυναμένοιο
 ἦ γάμφῳ ἦ ἐράνῳ ἦ εἰλαπίνῃ τεθαλύνῃ. 415
 ἦδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας,
 μουνᾶς κτεινομένων καὶ ἐνὶ κρατερῇ ὕσμίνῃ·
 ἀλλὰ κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ,
 ὥς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας
 κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θῦεν. 420
 οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς,
 Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις
 ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων
 βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἥ δὲ κυνώπις
 νοσφίσασα, οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀἰῶαο 425
 χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρεΐσαι.
 ὥς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικὸς
 [ἦ τις δὴ τοιαῦτα μετὰ φρεσὶν ἔργα βάληται]·
 οἷον δὴ καὶ κείνη ἐμήσατο ἔργον ἀεικὲς,
 κουριδίῳ τεύξασα πόσει φόνον. ἦ τοι ἔφην γε 430
 ἀσπᾶσιος παιδεσσιν ἰδὲ δῶκεσσιν ἐμοῖσιν
 οἴκαδ' ἐλεύσεσθαι· ἦ δ' ἔξοχα λυγρὰ ἰδυῖα
 οἷ τε κατ' αἴσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω
 θηλυτέρησι γυναιξὶ, καὶ ἦ κ' εὐεργὸς ἔησιν.

*Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον· 435
 'ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρεὸς εὐρύσπα Ζεὺς
 ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς
 ἐξ ἀρχῆς· Ἑλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοὶ,
 σοὶ δὲ Κλυταιμνήστρη δόλον ἤρτυε τηλόθ' ἐόντι.

*Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 'τῷ νῦν μήποτε καὶ σὺ γυναικί περ ἥπιος εἶναι· 441
 μήδ' οἱ μῦθον ἅπαντα πιφανσκέμεν, ὅν κ' ἐν εἰδῆς,
 ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

ἀλλ' οὐ σοί γ', Ὀδυσσεύ, φόνος ἔσσεται ἔκ γε γυναικός·
 λίην γὰρ πιυντή τε καὶ εὖ φρεσὶ μῆδεα οἶδε 445
 κούρη Ἰκαρίοιο, περίφρων Πηνελόπεια.

ἦ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς
 ἐρχόμενοι πόλεμόνδε· πᾶσι δέ οἱ ἦν ἐπὶ μαζῶ
 νῆπιος, ὅς που νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῶ,
 ὀλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἔλθων, 450
 καὶ κείνος πατέρα προσπτύξεται, ἦ θέμις ἐστίν.

ἦ δ' ἐμὴ οὐδέ περ νῖος ἐνιπλησθῆναι ἄκοιτις
 ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 [ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι·
 κρύβδην, μῆδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαῖαν 455
 νῆα κατισχέμεναι· ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
 ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 εἴ που ἔτι ζῶντος ἀκούετε παιδὸς ἐμοῖο,

ἦ που ἐν Ὀρχομενῶ, ἦ ἐν Πύλῳ ἡμαθόεντι,
 ἦ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 οὐ γάρ πω τέθυκεν ἐπὶ χθονὶ διὸς Ὀρέστης·

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Ἀτρεΐδῃ, τί με ταῦτα διεύρεαι; οὐδέ τι οἶδα,
 ζῶει ὃ γ' ἦ τέθυκε· κακὸν δ' ἀνεμώλια βάζειν.'

Νῶι μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 ἦλθε δ' ἐπὶ ψυχῇ Πηληιάδῳ Ἀχιλλῆος
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἴαντός θ', ὅς ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470

Odysseus talks with the ghost of Achilles.

ἐγνων δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,

σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον ;
 πῶς ἔτλης Ἀϊδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475
 ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων ;'

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ᾧ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν
 εἴποι, ὅπως Ἰθάκην ἐς παιπαλόμεσσαν ἰκοίμην· 480
 οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς
 γῆς ἐπέβην, ἀλλ' αἶεν ἔχω κακά· σείο δ', Ἀχιλλεῦ,
 οὗ τις ἀνὴρ προπάρειθε μακάρτατος οὔτ' ἄρ' ὀπίσσω.
 πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν
 Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
 ἐνθάδ' ἑών· τῷ μὴ τι θανὼν ἀκαχίζεν, Ἀχιλλεῦ.'

ᾧ Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπε·
 ᾧ μὴ δὴ μοι θάνατόν γε παραῦδα, φαίδιμ' Ὀδυσσεῦ.
 βουλοίμην κ' ἐπάρουρος ἐὼν θητευέμεν ἄλλω,
 ἀνδρὶ παρ' ἀκλήρῳ, ᾧ μὴ βίोटος πολὺς εἴη, 490
 ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
 ἀλλ' ἄγε μοι τοῦ παιδὸς ἀγανὸν μῦθον ἐνίσπες,
 ἦ ἔπειτ' ἐς πόλεμον πρόμος ἔμμεναι ἦε καὶ οὐκί.
 εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
 ἦ ἔτ' ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
 ἦ μιν ἀτιμάζουσιν ἂν Ἑλλάδα τε Φθίην τε,
 οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.
 οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο,
 τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ
 πέφνον λαὸν ἄριστον, ἀμύνων Ἀργεῖοισιν. 500
 εἰ τοιόσδ' ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
 τῷ κέ τεφ στύξαιμι μένος καὶ χεῖρας ἀάπτους,
 οἳ κεῖνον βιόωνται ἔεργουσὶν τ' ἀπὸ τιμῆς.'

ᾧ Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 ᾧ ἦ τοι μὲν Πηλῆος ἀμύμονος οὗ τι πέπυσμαι, 505

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,
 χρύσειον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
 ἦμενον· οἳ δέ μιν ἀμφὶ δίκας εἵροντο ἀνακτα,
 ἦμενοι ἐσταότες τε, κατ' εὐρυπυλὲς Ἀΐδος δῶ.
 570

Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα
 θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτοὺς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶν ἀαγές.
 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,
 κείμενον ἐν δαπέδῳ· ὃ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,
 δέρτρον ἔσω δύνοντες· ὃ δ' οὐκ ἀπαμύνετο χερσί·
 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν,
 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγέ' ἔχοντα,
 ἔστεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεῖω·
 στεῦτο δὲ διψᾶων, πῖεειν δ' οὐκ εἶχεν ἐλέσθαι·
 ὁσσάκι γὰρ κύψει' ὃ γέρων πῖεειν μενεαίνων,
 585
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ daίμων,
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ροῖαι καὶ μηλαί ἀγλαόκαρποι
 συκέαι τε γλυκεραί καὶ ἐλαῖαι τηλεθόωσαι
 590
 τῶν ὅπῳτ' ἰθύσει' ὃ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκυόεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγέ' ἔχοντα,
 λαῶν βαστάζοντα πελώριον ἀμφοτέρησιν.
 ἣ τοι ὃ μὲν σκηριπτόμενος χερσὶν τε ποσὶν τε
 595
 λαῶν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταίς·

*Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοῖτα μακρὰ βιβᾶσα κατ' ἀσφοδελὸν λειμῶνα,
γῆθοσύνη δ' οἱ υἱὸν ἔφην ἀριδεύκετον εἶναι. 540

The ghost of Ajax turns away in angry silence.

Αἰ δ' ἄλλαι ψυχαὶ νεκρῶν κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἶροντο δὲ κῆδ' ἐκάστη.
οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη εἵνεκα νίκης,
τὴν μιν ἐγὼ νίκησα δικάζομενος παρὰ νηυσὶ 545
τεύχεσιν ἀμφ' Ἀχιλλῆος ἔθηκε δὲ πότνια μήτηρ.

[παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ὥς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·
τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,
Αἴανθ', ὅς περὶ μὲν εἶδος, περὶ δ' ἔργα τέτυκτο 550
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηΐδων μελιχίοισιν

‘Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἐμελλες
οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισι, 555
τοῖος γάρ σφιν πόντος ἀπώλεσ'· σείο δ' Ἀχαιοὶ
ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο
ἀχνύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν
ἐκπάγλως ἤχθηρε, τῶν δ' ἐπὶ μοῖραν ἔθηκεν. 560
ἀλλ' ἄγε δεῦρο, ἄναξ, ἴω ἔπος καὶ μῦθον ἀκοῆσθαι
ἡμέτερον· δάμασσαν δὲ μένος καὶ ἀγήνορα θυμὸν.’

*Ὡς ἐφάμην, ὁ δὲ μ' οὔδεν ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἑρεβος νεκρῶν κατατεθνηώτων.
ἔστα χ' ὅμως προσέφη κεχολωμένος, ἥ κεν ἐγὼ τῶν 565
ἀλλὰ μοι ἤθελε θυμὸς ἐπὶ στήθεσσι φέουσι
τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηώτων.

The ghosts of Minos, Orion, Tantalus and Sisyphus.

Ἔνθ' ἣ τοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱὸν,
 χρῦσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
 ἦμενον· οἱ δέ μιν ἀμφὶ δίκας εἵροντο ἄνακτα, 570
 ἦμενοι ἑσταότες τε, κατ' εὐρυπυλῆς Ἀΐδος δῶ.

Τὸν δὲ μέτ' Ὠρίωνα πελώριον εἰσενόησα
 θήρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
 τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσι,
 χερσὶν ἔχων ῥόπαλον παγχάλκεον, αἶν ἀαγές. 575

Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱὸν,
 κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κείτο πέλεθρα,
 γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,
 δέρτρων ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσὶ·
 Λητῶ γὰρ ἔλκησε, Διὸς κυδρὴν παράκοιτιν, 580
 Πυθῶδ' ἐρχομένην διὰ καλλιχόρου Πανοπήης.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγ' ἔχοντα,
 ἑστεῶτ' ἐν λίμνῃ· ἣ δὲ προσέπλαζε γενεῖφ·
 στεῦτο δὲ διψῶν, πῖειν δ' οὐκ εἶχεν ἐλέσθαι·
 ὅσσάκι γὰρ κύψει' ὁ γέρων πῖειν μενεαίνων, 585
 τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶ
 γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.
 δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χέε καρπὸν,
 ὄγχυαι καὶ ῥοιαί καὶ μηλῆαι ἀγλαόκαρποι
 συκῆαι τε γλυκεραί καὶ ἐλαῖαι τηλεθώσαι· 590
 τῶν ὀπὸτ' ἰθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
 τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκυῖοντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγ' ἔχοντα,
 λᾶαν βασιτάζοντα πελώριον ἀμφοτέρησιν.
 ἣ τοι ὁ μὲν σκληριπτόμενος χερσὶν τε ποσὶν τε 595
 λᾶαν ἄνω ὤθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
 ἄκρον ὑπερβαλέειν, τότε' ἀποστρέψασκε κραταίς·

αὐτὶς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.
 αὐτὰρ ὃ γ' ἄψ ὥσασκε τιταινόμενος, κατὰ δ' ἰδρῶς
 ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

600

The ghost of Heracles.

Τὸν δὲ μέτ' εἰσενόησα βίην Ἑρακληΐην,
 εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσι
 τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἥβην
 [παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδῖλου].
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἴωνων ὥς,
 πάντοσ' ἀτυζομένων· ὃ δ' ἑρεμνῇ νυκτὶ ἐοικῶς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρήφιν οἰστὸν,
 δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικῶς.
 σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἄορτῃρ
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο,
 ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λείοντες,
 ὕσμῖναι τε μάχαι τε φόνοι τ' ἀνδροκτασῖαι τε.
 μὴ τεχνησάμενος μῆδ' ἄλλο τι τεχνήσαιτο,
 ὅς κέινον τελαμῶνα ἐῖν ἐγκάτθετο τέχνη.
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἴδεν ὀφθαλμοῖσι,
 καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·
 'Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
 ἂ δαίη, ἥ τινα καὶ σὺ κακὸν μόρον ἠγηλάσεις,
 οὐν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.
 Ζηνὸς μὲν παῖς ἦα Κρονίουος, αὐτὰρ οἰζὺν
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χεῖρόνι φωτὶ
 δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.
 καὶ ποτέ μ' ἐνθάδ' ἐπεμψε κύν' ἄξοντ'· οὐ γὰρ ἔτ' ἄλλον
 φράζετο τοῦδ' ἐγὼ μοι χαλεπώτερον εἶναι ἀέθλον.
 τὸν μὲν ἐγὼν ἀνένεικα καὶ ἥγογον ἐξ Ἀῖδαιο·
 Ἑρμείας δέ μ' ἐπεμψεν ἰδὲ γλαυκῶπις Ἀθήνη.'

605

610

615

620

625

Odysseus retires fearing he might see the Gorgon's head.

ἄΩς εἰπὼν ὃ μὲν αὖτις ἔβη δόμον Ἄϊδος εἴσω,
 αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι
 ἀνδρῶν ἡρώων, οἳ δὴ τὸ πρόσθεν ὄλοντο.
 καὶ νῦ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ· 630
 [Θησέα Πειριθοόυ τε, θεῶν ἐρικυδέα τέκνα·]
 ἀλλὰ πρὶν ἐπὶ ἔθνει ἀγείρετο μυρία νεκρῶν
 ἡχῇ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει,
 μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
 ἐξ Ἄϊδος πέμψειεν ἀγανὴ Περσεφόνη. 635
 αὐτίκ' ἔπειτ' ἐπὶ νῆα κιῶν ἐκέλευον ἑταίρους
 αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.
 οἳ δ' αἰψ' εἰσβαῖνον καὶ ἐπὶ κληῖσι καθίζον.
 τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κῦμα ῥόοιο,
 πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

ΟΔΥΣΣΕΙΑΣ Μ.

Σειρήνες, Σκύλλα, Χάρυβδις, βόες Ἡλίου.

Return to Aeaëa and burial of Elpenor.

Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὀκεανοῖο
 νηὺς, ἀπὸ δ' ἔκετο κῦμα θαλάσσης εὐρυπόροιο
 νῆσόν τ' Αἰαίην, ὅθι τ' Ἡοῦς ἡριγενείης
 οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ Ἡελίοιο,
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, 5
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης.
 ἔνθα δ' ἀποβρίξαντες ἐμείναμεν Ἡῶ διαν.

Ἥμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος Ἡὼς,
 δὴ τότε ἔγνων ἐτάρους προΐειν ἐς δώματα Κίρκης
 οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα. 10
 φιτροὺς δ' αἰψά ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ,
 θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
 αὐτὰρ ἐπεὶ νεκρὸς τ' ἐκάη καὶ τεύχεα νεκροῦ,
 τύμβον χεύαντες καὶ ἐπὶ στήλῃν ἐρύσαντες
 πῆξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἔρετμόν. 15

Ἥμεῖς μὲν τὰ ἕκαστα διείπομεν· οὐδ' ἄρα Κίρκην
 ἐξ Αἰδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ' ὦκα
 ἦλθ' ἐντυναμένη· ἅμα δ' ἀμφίπολοι φέρον αὐτῇ
 σίτον καὶ κρέα πολλὰ καὶ αἶθροπα οἶνον ἐρυθρόν.
 ἦ δ' ἐν μέσσω στᾶσα μετηύδα διὰ θεῶν 20
 'Σχέτλιοι, οἳ ζῶοντες ὑπῆλθετε δῶμ' Αἰδαο,

οὐδ' εἴ οἱ χεῖρές τε ἑείκοσι καὶ πόδες εἶεν·
 πέτρη γὰρ λῆς ἔστι, περιξεστῇ εἰκνύα.
 μέσσω δ' ἐν σκοπέλῳ ἔστι σπέος ἡρωειδὲς, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ
 τόξῳ οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναλεῖ δεινὸν λελακνύα· 85
 τῆς ἧ τοι φωνὴ μὲν ὕση σκύλακος νεογιλῆς,
 γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἧ τοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι,
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ 90
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπέιους κοῖλοιο δέδυνκεν,
 ἕξω δ' ἐξίσχει κεφαλᾶς δεινοῖο βερέθρου,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιώωσα, 95
 δελφῖνάς τε κύνας τε καὶ εἴ ποθι μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηϊ· φέρει δέ τε κρατὶ ἑκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπρόροιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοῖσ τεύσειας.
 τῷ δ' ἐν ἑρινεὸς ἔστι μέγας, φύλλοισι τεθηλῶς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναβροιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνήσιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105
 δεινόν· μὴ σύ γε κεῖθι τύχοις, ὅτε ῥοιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα
 νῆα παρὲξ ἐλάαν, ἐπεὶ ἦ πολὺν φέρτερόν ἐστιν

δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε 50
 ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
 ὄφρα κε τερπόμενος ὅπ' ἀκούης Σειρήνοι.
 εἰ δέ κε λίσσῃαι ἐτάρους λύσαι τε κελεύης,
 οἱ δέ σ' ἔτι πλεόνεσσι τύτ' ἐν δεσμοῖσι διδέντων.

and the perils of the passage by the *Planctae*.

Αὐτὰρ ἐπὴν δὴ τὰς γε παρέξ ἐλάσσωσιw ἐταῖροι, 55
 ἔνθα τοι οὐκέτ' ἔπειτα διηνεκέως ἀγορεύσω
 ὅπποτέρῃ δὴ τοι ὁδὸς ἔσsetαι, ἀλλὰ καὶ αὐτὸς
 θυμῷ βουλευέω· ἔρέω δέ τοι ἀμφοτέρωθεν.
 ἔνθεν μὲν γὰρ πέτραι ἐπηρεφές, προτὶ δ' αὐτὰς
 κύμα μέγα ῥοχθεῖ κυανώπιδος Ἀμφιτρίτης· 60
 Πλαγκτὰς δ' ἦ τοι τὰς γε θεοὶ μάκαρες καλέουσι.
 τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται οὐδὲ πέλειαι
 τρήρωνες, ταί τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 ἀλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·
 ἀλλ' ἄλλην ἐνίησι πατὴρ ἐναρίθμιον εἶναι. 65
 τῇ δ' οὐ πω τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἴκηται,
 ἀλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
 κύμαθ' ἄλδς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.
 οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηὺς
 Ἀργὼ πᾶσι μέλουσα, παρ' Αἰήταο πλέουσα· 70
 καὶ νῦν κε τὴν ἐνθ' ὤκα βάλεν μεγάλας ποτὶ πέτρας,
 ἀλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

She tells him of the passage between Scylla and Charybdis,

Οἱ δὲ δύο σκόπελοι ὁ μὲν σῦρανὸν εὐρὺν ἱκάνει
 ὀξείῃ κορυφῇ, νεφέλῃ δέ μιν ἀμφιβέβηκε
 κυανή· τὸ μὲν οὐ ποτ' ἔρωει, οὐδέ ποτ' αἶθρη 75
 κείνου ἔχει κορυφὴν οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ·
 οὐδέ κεν ἀμβαλὴ βροτὸς ἀνὴρ, οὐ καταβαλὴ,

οὐδ' εἴ οἱ χεῖρές τε ἑξέκοσι καὶ πόδες εἶεν·
 πέτρη γὰρ λῖς ἐστι, περιζεσθῇ εἰκυῖα.
 μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡρωειδὲς, 80
 πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς
 νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.
 οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ
 τόξῳ οἰστεύσας κοῖλον σπέος εἰσαφίκοιτο.
 ἔνθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακυῖα· 85
 τῆς ἧ τοι φωνὴ μὲν ὅση σκύλακος νεογιλῆς,
 γίνεταί, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν
 γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειε.
 τῆς ἧ τοι πόδες εἰσὶ δυνάδεκα πάντες ἄωροι,
 ἕξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἑκάστῃ 90
 σμερδαλέῃ κεφαλῇ, ἐν δὲ τρίστοιχοι ὀδόντες,
 πυκνοὶ καὶ θαμέες, πλείοι μέλανος θανάτοιο.
 μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδυνκεν,
 ἕξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρον,
 αὐτοῦ δ' ἰχθυάα, σκόπελον περιμαιμώωσα, 95
 δελφῖνάς τε κύνας τε καὶ εἰ ποθὶ μείζον ἔλῃσι
 κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη.
 τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται
 παρφυγέειν σὺν νηὶ· φέρει δέ τε κρατὶ ἑκάστῳ
 φῶτ' ἐξαρπάξασα νεὸς κυανοπύρροιο. 100

Τὸν δ' ἕτερον σκόπελον χθαμαλώτερον ὄψει, Ὀδυσσεῦ.
 πλησίον ἀλλήλων· καὶ κεν διοίστευσείας.
 τῷ δ' ἐν ἔρνεός ἐστι μέγας, φύλλοισι τεθληώς·
 τῷ δ' ὑπὸ δῖα Χάρυβδις ἀναβροιβδεῖ μέλαν ὕδωρ.
 τρεῖς μὲν γάρ τ' ἀνήσιν ἐπ' ἡματι, τρεῖς δ' ἀναροιβδεῖ 105
 δεινόν· μὴ σύ γε κέθι τύχοις, ὅτε βροιβδήσειεν·
 οὐ γάρ κεν ῥύσαιτό σ' ὑπ' ἐκ κακοῦ οὐδ' ἐνοσίχθων.
 ἀλλὰ μάλα Σκύλλης σκοπέλῳ πεπλημένος ὥκα
 νῆα παρὲξ ἔλααν, ἐπεὶ ἦ πολὺν φέρτερόν ἐστιν

ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.' 110

ἄΩς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
'εἰ δ' ἄγε δὴ μοι τοῦτο, θεὰ, σήμερτές ἐνίσπες,
εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδι,
τὴν δέ κ' ἀμυναίμην, ὅτε μοι σίνωιτό γ' ἐταίρους.'

ἄΩς ἐφάμην, ἣ δ' αὐτίκ' ἀμείβετο δῖα θεάων 115
'σχέτλιε, καὶ δ' αὖ τοι πολεμῆια ἔργα μέμληε
καὶ πόνος· οὐδὲ θεοῖσιν ὑπείξεται ἀθανάτοισιν;
ἣ δέ τοι οὐ θνητῇ, ἀλλ' ἀθάνατον κακὸν ἔστι,
δεινόν τ' ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν·
οὐδέ τίς ἐστ' ἀλκή· φυγέειν κάρτιστον ἀπ' αὐτῆς. 120
ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,
δεῖδω μή σ' ἐξαῦτις ἐφορμηθεῖσα κίχρησι
τόσσησιν κεφαλῇσι, τόσους δ' ἐκ φώτας ἔληται.
ἀλλὰ μάλα σφοδρῶς ἔλδαν, βωστρεῖν δὲ Κραταῖν,
μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν 125
ἣ μιν ἔπειτ' ἀποπαύσει ἐς ὕστερον ὀρμηθῆναι.

and of the Thrinacian isle, and the herds of Helios.

Θρινακίην δ' ἐς νῆσον ἀφίξεται· ξυθα δὲ πολλὰ
βόσκοντ' Ἑλίου βόες καὶ ἴφια μῆλα,
ἐπτα βωῶν ἀγέλαι, τόσα δ' οἴων πῶεα καλὰ,
πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αἰτῶν, 130
οὐδέ ποτε φθινύθουσι. θεαὶ δ' ἐπιποιμένες εἰσὶ,
νύμφαι ἐνπλόκαμοι, Φαέθουσά τε Λαμπετὶ τέ,
ὣς τέκεν Ἑλίῳ Ὑπερίονι δῖα Νέαιρα.
τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θρινακίην ἐς νῆσον ἀπώκισε τηλόθι ναίειν, 135
μῆλα φυλασσέμεναι πατρώια καὶ ἔλικας βοῦς.
τὰς εἰ μὲν κ' ἀσινέας ἑάας νόστου τε μέδηναι,
ἣ τ' ἂν ἔτ' εἰς Ἰθάκην κακὰ περ πάσχοντες ἴκοισθε·
εἰ δέ κε σίνωαι, τότε τοι τεκμαίρομ' ὀλεθρὸν

νῆί τε καὶ ἐτάροις· αὐτὸς δ' εἴ πέρ κεν ἀλύξῃς,
ὄψ' ἐ κακῶς νείαι, ὀλέσας ἅπο πάντας ἐταίρους.' 140

Odysseus sets sail with his comrades.

ᾧς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἦλυθεν Ἡώς.
ἣ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε δῖα θεάων·
αὐτὰρ ἐγὼν ἐπὶ νῆα κίων ὤτρυνον ἐταίρους
αὐτοὺς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145
οἱ δ' αἰψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.
[ἔξῃς δ' ἐξόμενοι πολλὴν ἄλα τύπτον ἐρετμοῖς.]

ἡμῖν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
ἔκμενον οὖρον ἔει πλησίστιον, ἐσθλὸν ἐταῖρον,
Κίρκη εὐπλόκαμος, δεινὴ θεὸς αὐδήεσσα. 150
αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνε.
δὴ τότ' ἐγὼν ἐτάροισι μετηύδων ἀχυνόμενος κῆρ·

ᾧΩ φίλοι, σὺ γὰρ χρὴ ἔνα ἰδμεναι οὐδὲ δύ' οἴους
θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων· 155
ἀλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν
ἢ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.
Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
φθόγγον ἀλεύασθαι καὶ λειμῶν' ἀνθεμόευντα.
οἷον ἔμ' ἠνώγειν ὅπ' ἀκούεμεν· ἀλλὰ με δεσμῷ 160
δήσατ' ἐν ἀργαλέφ, ὅφρ' ἔμπεδον αὐτόθι μῖμνω,
ὀρθὸν ἐν ἰστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω.
εἰ δέ κε λίσσωμαι ὑμέας λῦσαι τε κελεύω,
ὑμεῖς δὲ πλεόνεσσι τότ' ἐν δεσμοῖσι πιέζειν.'

*They reach the Sirens' coast, and Odysseus hears
their song unharmed.*

Ἥ τοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πῖφασκον· 165

ὡς φάσαν ἰεῖσαι ὅσα
κάλλιστον ἔστιν

5

10

5

10

5

5

0

ὡς φάσαν ἰεῖσαι ὅσα κάλλιστον αὐτὰρ ἐμὸν κῆρ
ἦθελ' ἀκουέμεναι, λῦσαι τ' ἐκέλευον ἑταίρους,
ὀφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.
αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε
πλείοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πίεζον.
αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἐτ' ἔπειτα

195

φθογγῆς Σειρήνων ἠκούομεν οὔδ' ἑὸς αὐλῆς,
αἰψ' ἀπὸ κηρῶν ἔλαστο ἐμοὶ ἐρήμης ἐταῖροι,
ὅσ' σφιν ἐπ' ὤσιν ἄλειψ', ἐμὲ γ' ἐκ δεσμῶν ἀγέλυσας. 100

The surf and the smoke at the Planctae.

Ἄλλ' ὅτε δὴ τὴν νῆσον ἔλείπομεν, αἰτίκ' ἔπειτα
καπνὸν καὶ μέγα κῦμα ἴδον καὶ δοῦπον ἄκουσα·
τῶν δ' ἄρα δεισάντων ἐκ χειρῶν ἔπατ' ἐρετμὰ,
βόμβησαν δ' ἄρα πάντα κατὰ ῥόον· ἔσχετο δ' αὐτοῦ
νῆς, ἐπεὶ οὐκέτ' ἐρετμὰ προήκεα χερσὶν ἐπείγων. 205
αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὤτρυνον ἐταίρους
μελιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον

“ὦ φίλοι, οὐ γάρ τώ τι κακῶν ἀδαήμονές εἰμεν
οὐ μὲν δὴ τόδε μείζον ἐπὶ κακὸν ἢ ὅτε Κύκλωψ
εἶλει ἐνὶ σπηὶ γλαφυρῷ κρατερῇφι βίηφι 210
ἀλλὰ καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόφ τε
ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι οἶω.

νῦν δ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες.
ὑμεῖς μὲν κώπησιω ἁλὸς ῥηγμῖνα βαθεῖαν
τύπτετε κληιδεσσιω ἐφήμενοι, αἶ κέ ποθι Ζεὺς 215
δώῃ τόνδε γ' ὄλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·
σοὶ δὲ, κυβερνήθ', ὧδ' ἐπιτέλλομαι· ἀλλ' ἐνὶ θυμῷ
βάλλειν, ἐπεὶ νηὸς γλαφυρῆς οἰήια νωμᾶς.

τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε
νῆα, σὺ δὲ σκοπέλου ἐπιμαίεο, μὴ σε λάθῃσι 220
κεῖσ' ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλῃσθα.”

Ὡς ἐφάμην, οἱ δ' ὅκα ἐμοῖς ἐπέεσσι πίθοντο.
Σκύλλην δ' οὐκέτ' ἐμυθεόμην, ἄπρηκτον ἀνίην,
μή πῶς μοι δεισαντες ἀπολλήξειαν ἐταῖροι
εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς. 225
καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
λανθανόμην, ἐπεὶ οὐ τί μ' ἀνώγει θωρήσσεσθαι·

αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα καὶ δύο δοῦρε
 μακρ' ἐν χερσὶν ἔλων εἰς ἴκρια νηὸς ἔβαινον
 πρῶτης· ἔνθεν γάρ μιν ἐδέγμην πρῶτα φανεῖσθαι 230
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

The strait between Scylla and Charybdis.

Ἡμεῖς δὲ στενωπὸν ἀνεπλέομεν γοόωντες·
 ἔνθεν γὰρ Σκύλλη, ἐτέρωθι δὲ διὰ Χάρυβδις 235
 δεινὸν ἀνερρόιβδησε θαλάσσης ἄλμυρὸν ὕδωρ.
 ἦ τοι ὅτ' ἐξεμέσειε, λέβης ὥς ἐν πυρὶ πολλῷ
 πᾶσ' ἀναμορμύρεσκε κυκωμένη· ὑψόσε δ' ἄχνη
 ἄκροισι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.
 ἀλλ' ὅτ' ἀναβρόζειε θαλάσσης ἄλμυρὸν ὕδωρ, 240
 πᾶσ' ἔντοσθε φάνεσκε κυκωμένη, ἀμφὶ δὲ πέτρῃ
 δεινὸν βεβρύχει, ὑπένερθε δὲ γαῖα φάνεσκε
 ψάμμῳ κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.
 ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὀλεθρον·

Scylla's attack.

τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους 245
 ἔξ' ἔλεθ', οἳ χερσὶν τε βίηφί τε φέρτατοι ἦσαν
 σκεψάμενος δ' ἐς νῆα θοὴν ἅμα καὶ μεθ' ἐταίρους
 ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεν
 ὑψόσ' ἀειρομένων· ἐμὲ δὲ φθέγγοντο καλεῦντες
 ἐξονομακλήδην, τότε γ' ὕστατον, ἀχνύμενοι κῆρ. 250
 ὥς δ' ὅτ' ἐπὶ προβόλῳ ἄλιενδς περιμήκεϊ ράβδῳ
 ἰχθύσι τοῖς ὀλίγοιςι δόλον κατὰ εἶδατα βάλλων
 ἐς πόντον προΐησι βοδὸς κέρας ἀγραύλοιο,
 ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε,
 ὥς οἳ γ' ἀσπαίροντες αἶροντο προτὶ πέτρας· 255

αὐτοῦ δ' εἰνὶ θύρῃσι κατήσθιε κεκλήγοντας,
 χεῖρας ἔμοι ὀρέγοντας ἐν αἰνῇ δημοτῇτι.
 οἴκτιστον δὴ κέينو ἔμοις ἴδον ὀφθαλμοῖσι
 πάντων ὅσσ' ἐμόγησα πόρους ἀλὸς ἐξερεείνων.

Arrival at the Thrinacian isle.

Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260
 Σκύλλην τ', αὐτίκ' ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον
 ἰκόμεθ'. ἔνθα δ' ἔσαν καλαὶ βόες εὐρυμέτωποι,
 πολλὰ δὲ ἴφια μῆλ' Ὑπερίονος Ἡελίοιο.

δὴ τότε ἔγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ
 μυκηθμοῦ τ' ἤκουσα βοῶν αὐλιζομένων 265
 οἴων τε βληχλὴν· καί μοι ἔπος ἔμπεσε θυμῷ
 μάντης ἀλαοῦ, Θηβαίου Τειρεσίαο,
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο.

δὴ τότε ἔγὼν ἐτάροισι μετῆδων, ἀχνύμενος κῆρ· 270

ἑ Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,
 ὄφρ' ὑμῖν εἴπω μαντήια Τειρεσίαο
 Κίρκης τ' Αἰαΐης, οἳ μοι μάλα πόλλ' ἐπέτελλον
 νῆσον ἀλεύασθαι τερψιμβρότου Ἡελίοιο·
 ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275
 ἀλλὰ παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν·

ᾧ Ως ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

αὐτίκα δ' Εὐρύλοχος στυγερῷ μ' ἠμείβετο μύθῳ·

ἑ Σχέτλιός εἰς, Ὀδυσσεῦ, περὶ τοι μένος οὐδὲ τι γυνὴ
 κάμνεις· ἡ ῥά νυ σοὶ γε σιδήρεα πάντα τέτυκται, 280
 ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ
 οὐκ ἐάας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε
 νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,
 ἀλλ' αὐτῶς διὰ νύκτα θοὴν ἀλάλησθαι ἄνωγας,
 νήσου ἀποπλαγχθέντας, ἐν ἡεροειδέϊ πόντῳ. 285

ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,
 γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,
 ἣν πῶς ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,
 ἣ Νότου ἣ Ζεφύριοιο δυσαέος, οἳ τε μάλιστα·
 νῆα διαβρβαίουσιν, θεῶν ἀέκητι ἀνάκτων. 290
 ἀλλ' ἣ τοι νῦν μὲν πειθώμεθα νυκτὶ μελαίνῃ
 δόρπον θ' ὀπλίσόμεσθα θοῇ παρὰ νηὶ μένοντες·
 ἦῶθεν δ' ἀναβάντες ἐνῆσομεν εὐρέϊ πόντῳ.'

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 καὶ τότε δὴ γίγνωσκον ὃ δὴ κακὰ μῆδετο δαίμων, 295
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐὐρύλοχ', ἣ μάλα δὴ με βιάζεστε μοῦνον ἐόντα·
 ἀλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερόν ὄρκον,
 εἴ κέ τιν' ἦε βοῶν ἀγέλην ἢ πῶν μέγ' οἴων
 εὖρωμεν, μὴ πού τις ἀτασθαλίῃσι κακῆσιν 300
 ἢ βοῦν ἠέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι
 ἐσθίετε βρώμην, τὴν ἀθανάτη πόρε Κίρκη.'

ἌΩς ἐφάμην, οἳ δ' αὐτίκ' ἀπώμυνον ὥς ἐκέλευον.
 αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,
 στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305
 ἄγχ' ὕδατος γλυκεροῖο, καὶ ἐξαπέβησαν ἑταῖροι
 νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τεύκοντο.
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,
 μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταῖρους,
 οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα· 310
 κλαίοντεςσι δὲ τοῖσιν ἐπὶ λυθε νήδυμος ὕπνος.
 ἦμος δὲ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρο βεβήκει,
 ὥρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς
 λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψε
 γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315
 ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἥως,
 νῆα μὲν ὤρμίσαμεν, κοῖλον σπέος εἰσερούσαντες·

ἐνθα δ' ἔσαν Νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι·
καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ πᾶσιν ἔειπον·

‘ὦ φίλοι, ἐν γὰρ νηὶ θοῇ βρώσις τε πόσις τε 320
ἔστιν, τῶν δὲ βοῶν ἀπεχόμεθα, μή τι πάθωμεν·
δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἵφια μῆλα,
Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει.’

Weather-bound and half-famished, they slaughter the cows
of Helios.

ἌΩς ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.
μῆνα δὲ πάντ' ἄλληκτος ἤη Νότος, οὐδέ τις ἄλλος 325
γίγνεται· ἔπειτ' ἀνέμων, εἰ μὴ Εὐρὸς τε Νότος τε.
οἱ δ' εἴως μὲν σίτον ἔχον καὶ οἶνον ἐρυθρὸν,
τόφρα βοῶν ἀπέχοντο λιλαιόμενοι βιότοιο.
ἀλλ' ὅτε δὴ νηὸς ἐξέφθιτο ἥια πάντα,
καὶ δὴ ἄγρην ἐφέπεσκον ἀλγτεύοντες ἀνάγκη, 330
ἰχθύς ὄρνιθάς τε, φίλας ὃ τι χεῖρας ἔκοιτο,
γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός·
δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὄφρα θεοῖσιν
εὐξαίμην, εἰ τίς μοι ὁδὸν φήνειε νέεσθαι.
ἀλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταῖρους, 335
χεῖρας νυψάμενος, ὅθ' ἐπὶ σκέπας ἦν ἀνέμοιο,
ἠρώμην πάντεσσι θεοῖς οἱ Ὀλυμπον ἔχουσιν·
οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.
Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς.

‘Κέλνυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι· 340
πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσι,
λιμῷ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπείν.
ἀλλ' ἄγετ', Ἡελίοιο βοῶν ἐλάσαντες ἀρίστας
ῥέζομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν, 345
αἰψά κεν Ἡελίῳ ὕπερβον πίονα νηδὺν
τείξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἑσθλά·

εἰ δὲ χολωσάμενός τι βοῶν ὀρθοκραιράων
 νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 βούλομ' ἅπαξ πρὸς κῦμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
 ἢ δηθὰ στρεύγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ·

ἌΩς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 αὐτίκα δ' Ἥελιοιο βοῶν ἐλάσαντες ἀρίστας
 ἐγγύθεν· οὐ γὰρ τῆλε νεὸς κνανοπῦρροιο
 βοσκέσκονθ' ἔλικες καλαὶ βόες εὐρυμέτωποι· 355
 τὰς δὲ περιστήσάν τε καὶ εὐχετόωντο θεοῖσι,
 φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο·
 οὐ γὰρ ἔχον κρὶ λευκὸν ἐυσσέλμου ἐπὶ νηός.
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ ἔσφαξαν καὶ ἔδειραν,
 μηρούς τ' ἐξέταμον κατὰ τε κνίσῃ ἐκάλυνσαν 360
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν·
 οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοις ἱεροῖσιν,
 ἀλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα.
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχχ' ἐπάσαντο,
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἄμφ' ὀβελοῖσιν ἔπειραν. 365

Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος·
 βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
 ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,
 καὶ τότε με κνίσῃ ἀμφήλυθεν ἡδὺς ἀντμή·
 οἰμώξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνευν· 370

Ἐ Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,
 ἦ με μάλ' εἰς αἶτην κοιμήσατε νηλέϊ ὕπνῳ,
 οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες·
 Ὡκέα δ' Ἥελίῳ Ὑπερίονι ἄγγελος ἦλθε,
 Λαμπετῇ τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375
 αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

Helios demands vengeance, which Zeus promises.

Ἐ Ζεῦ πάτερ ἦδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἔόντες,

τῖσαι δὴ ἐτάρους Λαερτιάδεω Ὀδυσῆος,
οἷ μιν βοῦς ἔκτειναν ὑπέρβριον, ᾗσις ἐγὼ γε
χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380
ἢ δ' ὅπότ' ἄν' ἐπὶ γαίαν ἀπ' οὐρανόθεν προτραποίμην.
εἰ δέ μοι οὐ τίς σουςι βοῶν ἐπικέκ' ἀμοιβήν,
δύσομαι εἰς Ἀἶδαο καὶ ἐν νεκύεσσι φαείνῳ.

Τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
'Ἠλί', ἦ τοι μὲν σὺ μετ' ἀθανάτοισι φάεινε 385
καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζείδωρον ἄρουραν·
τῶν δέ κ' ἐγὼ τάχα νῆα θοὴν ἀργῆτι κεραυνῷ
τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.'

Ταῦτα δ' ἐγὼν ἤκουσα Καλυψοῦς ἠνκόμοιο·
ἣ δ' ἔφη Ἑρμείῳ διακτόρου αὐτῇ ἀκοῦσαι. 390

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νεῖκεον ἄλλοθεν ἄλλον ἐπισταδὸν, οὐδέ τι μῆχος
εὐρέμεναι δυνάμεσθα· βόες δ' ἀπετέθνασαν ἤδη.
τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προῦφαινον·
εἶρπον μὲν ῥῖνοι, κρέα δ' ἀμφ' ὀβελοῖσι μεμύκει, 395
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὥς γίγνεται φωνή.

'Εξῆμαρ μὲν ἔπειτα ἐμοὶ ἐρίηρες ἐταῖροι
δαίνυντ' Ἥελίοιο βοῶν ἐλάσαντες ἀρίστας·
ἀλλ' ὅτε δὴ ἔβδομον ἡμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400
ἡμεῖς δ' αἰψ' ἀναβάντες ἐνῆκαμεν εὐρέι πόντῳ,
ἰστὸν στησάμενοι ἀνὰ θ' ἰστία λεύκ' ἐρύσαντες.

Storm and shipwreck of Odysseus,

'Ἀλλ' ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη
φαίνεται γαιῶν, ἀλλ' οὐρανὸς ἠδὲ θάλασσα,
δὴ τότε κυανέην νεφέλην ἔστησε Κρονίων 405
νῆὸς ὑπὲρ γλαφυρῆς, ἥχλυσε δὲ πόντος ὑπ' αὐτῆς.
ἣ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθε

κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
 ἱστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
 ἀμφοτέρους· ἱστὸς δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
 εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρύμνη ἐνὶ νηὶ
 πληῆξε κυβερνήτεω κεφαλῇ, σὺν δ' ὅστέ' ἄραξε
 πάντ' ἄμυδις κεφαλῆς· ὁ δ' ἄρ' ἀρνευτῆρι ἑοικὼς
 κάππεσ' ἀπ' ἱκριόφιν, λίπε δ' ὅστέα θυμὸς ἀγῆνωρ.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηὶ κεραυνόν· 415
 ἣ δ' ἐλελίχθη πᾶσα Διὸς πληγεῖσα κεραυνῷ,
 ἐν δὲ θεείου πληῆτο· πέσον δ' ἐκ νηὸς ἑταῖροι.
 οἱ δὲ κορώνησιν ἔκελοι περὶ νῆα μέλαιναν
 κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων, ὅφρ' ἀπὸ τοίχους 420
 λῦσε κλύδων τρόπιος· τὴν δὲ ψιλὴν φέρε κύμα.
 ἐκ δὲ οἱ ἱστὸν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ
 ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.
 τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἠδὲ καὶ ἱστὸν,
 ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

who is drifted back to the terrible strait.

*Ενθ' ἣ τοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,
 ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,
 ὅφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδι.
 παννύχιος φερόμην, ἅμα δ' ἡελίφ' ἀνιόντι
 ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδι. 430
 ἣ μὲν ἀνερρόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ·
 αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔρινεὸν ὑψόσ' ἀερθεῖς
 τῷ προσφῦς ἐχόμην ὡς νυκτερίς· οὐδέ πη εἶχον
 οὔτε στιρρίζαι ποσὶν ἐμπεδον οὔτ' ἐπιβῆναι·
 ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι, 435
 μακροὶ τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδι.
 νωλεμέως δ' ἐχόμην, ὅφρ' ἐξεμέσειεν ὀπίσσω

ἰστὸν καὶ τρόπιον αὐτίς· ἐλδομένῳ δέ μοι ἦλθον
 ὄψ'. ἦμος δ' ἐπὶ δόρπον ἄνῃρ ἀγορήθην ἀνέστη
 κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440
 τῆμος δὴ τά γε δοῦρα Χαρύβδιος ἐξεφαάνθη.
 ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,
 μέσσω δ' ἐνδούπησα παρέξ περιμήκεα δοῦρα,
 ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσι.
 [Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445
 εἰσιδέειν· οὐ γάρ κεν ὑπέκφυγον αἰπὸν ὄλεθρον.]

Arrival at Calypso's isle.

Ἔνθεν δ' ἐννῆμαρ φερόμην, δεκάτῃ δέ με νυκτὶ
 νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
 ναίει ἐνπλόκαμος, δεινὴ θεὸς ἀνδρῆσσαν,
 ἥ μ' ἐφίλει τ' ἐκόμει τε. τί τοι τάδε μυθολογεύω; 450
 ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ
 σοί τε καὶ Ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν
 αὐτίς ἀριζήλως εἰρημένα μυθολογεύειν.

SKETCH OF PRINCIPAL HOMERIC FORMS.

CONTENTS.

§ 1	Epic Dialect.	§ 13	Adjectives.
2	Digamma.	14	The Article.
3	Shortening, lengthening, etc. of Vowels.	15	Pronouns.
4	Contraction.	16	Augment and Reduplication.
5	Hiatus.	17	Terminations of Moods and Tenses.
6	Elision.	18	Contracted Verbs.
7	Apocope.	19	Fut. and Aor. I. Act. and Med.
8	Consonants.	20	Aor. II. Act. and Med.
9	First Declension.	21	Perfect and Pluperfect.
10	Second Declension.	22	Aor. I. and II. Pass.
11	Third Declension.	23	Verbs in μ .
12	Special Terminations.		

§ 1.

The Epic dialect, in which the Homeric forms are preserved, may be described as the Early-Ionic, of which Attic was a later development. But we cannot venture to regard these poems as a monument of a particular dialect prevalent at any one time. For the Epic is rather a poetical dialect; its forms largely modified by the metrical requirements of the hexameter, and by the many changes necessarily produced by an indefinitely long period of oral transmission, before writing was invented or had become common.

§ 2.

Besides the twenty-four letters of the Greek classic alphabet, there existed formerly a letter called, from its sound, Vau (equivalent to our *v* or *w*), and, from its form (*F*, i. e. ff), the double gamma or digamma. This letter fell early into disuse in the written language, so that it is not found in our Homeric text; but there are unmistakable traces of its previous existence there. We must be content with pointing out the commonest. In such a combination as $\tau\acute{o}\nu\ \delta'$ *hmelBer' epeita anaξ* or *meγα mēsaTo eργov*, we should expect to find *επειτ' αναξ* and *μήσατ' eργov*. Instead of *ἀποείκω* or *ἀποείπω*, we should naturally write *ἀπέικω* and *ἀπέιπω*. But there was a time when the words were pronounced *Fánaξ*, *Féργov*, *ἀποFείκω*, *ἀποFείπω*, so that no elision took place. The presence of an original digamma may be inferred not only from its effect upon the metre and the forms of words, but from a comparison of Greek with cognate languages, e. g. *Folkos*, Sanskrit *veças*, Lat. *vicus*; *Folvos*, *vinum*, 'wine'; *Féσπεpos*, *vesper*; *Fιδάω*, *vider* *Féργov*, 'work.'

§ 3. Vowels.

(1) The *ā* in Attic generally appears in the Homeric dialect as *η*, e.g. ἀγορή, περήσομαι, πρήσσω, λίην. Sometimes *ā* is changed to *η*, as ἡνωρή, ἡνυμέοις: or to *αι*, as παρὰ, καταβατός.

(2) *ε* may be *lengthened* to *ει*, χρύσειος, κεινός, εἰως, Ἑρμείας, σπείδει, θείω: into *η*, τιθήμενος, ἡύ.

(3) *ο* *lengthened* to *ου*, πουλὺς, μούνος, οὔλος for ὄλος: to *οι*, πνοιή, ἡγνοίησε: to *ω*, Διώνυσος, ἀνώιστος.

(4) *η* *shortened* to *ε*, as in Conjunctives ἰθύνετε, εἰδετε, περήσεται, μίσγειαι: *ω* to *ο*, as in Conjunctives τραπέομεν, ἐγείρομεν.

(5) Before or after *η* the addition of *ε* is not uncommon, as ἔηκε = ἦκε, ἥελιος = ἥλιος, as also before *ε*, as ἔεδνα, ἐείκοσι.

(6) *āo* (*ηο*) often changes to *εω*, as Ἀτρεΐδῃο, Ἀτρεΐδεω. This interchange between short and long vowels is called *Metathesis quantitatis*; as in *ἔως* often read as *εἰος*. Cp. ἀπερείσιος and ἀπερείσιος.

§ 4. Contraction.

(1) Contraction generally follows the ordinary rules, with the exception that *εο* and *εου* may contract into *ευ*, as θάρσευς, γεγώνευν, βάλλευ.

(2) Frequently words remain uncontracted, as ἀέκων, πάϊς, ὀστία. Sometimes contraction takes place when it does not occur in Attic, as in ἰρός (*ἱρός*), βώσας (*βοήσας*).

(3) When two vowels which do not form a diphthong come together, they are often pronounced as forming one syllable, as κρεῶ, Ἀτρεΐδῃω, δῆ αὖ, δῆ ἔβδομος, ἐπεὶ οὐ. This is called *Synizesis*.

§ 5. Hiatus.

The concurrence of two vowels without elision or contraction taking place is called *Hiatus*. This generally occurs when one word ends and the next begins with a vowel. Hiatus, which is rarely admissible in Attic poetry, is frequent in the Homeric hexameter, especially (1) after the vowels *ι* and *υ*, as παιδὶ | ὅπασσεν: or (2) when there is a pause in the sense between the two words, as Ὀλύμπιε. | οὐ νύ τ' Ὀδυσσεύς: or (3) when the final vowel is long, and stands in *Arsis*, as ἀντιθέω | Ὀδυσῆι: or (4) when a final long vowel or diphthong is made short before a vowel following, as πλάγχθη | ἐπεὶ (- υ υ -), οἴκοι | ἔσαν (- υ υ -). Many apparent cases of Hiatus are only traces of a lost digamma. See § 2.

§ 6. Elision.

In the Homeric hexameter not only are the vowels *α*, *ε*, *ο*, elided, but also frequently the diphthongs *αι*, as βούλομ' ἐγὼ, and *οι* in μοι and τοι, as well as *ι* in the dative and in ὄτι. The *ν* *ἡφελανστικὸν* stands before consonants as well as before vowels.

§ 7. *Apocope.*

Before a following consonant, the short final vowel in *ἄρα*, *παρὰ*, *ἀνὰ*, *κατὰ*, may be dropped. This is called *Apocope*. The τ of *κατ[ὰ]* so shortened assimilates itself to the following consonant—*κάππεσε*, *κάμμορος*, *καπ πέδιον*. *κακ κορυφήν*, *κάλλιπε*, *καδ δ' ἄρα*; and similarly the ν of *ἀν[ὰ]* before a following π or λ, as *ἀμ πεδιον*, *ἀλλύσκε*.

§ 8. *Consonants.*

We often find—

(1) *Metathesis*, especially with ρ and α, e. g. *καρδίη* and *κραδίη*, *θάρος* and *θράσος*, *κάρτιστος* and *κράτιστος*.

(2) *Doubling of a consonant*, especially of λ, μ, ν, ρ, as *ἐλλαβον*, *ἐμμαθον*, *εὐννητος*, *τόσσος*: so, also, *δπησε*, *δπτι*, *πελεκκάω*, *ἐδδισε*. A short final vowel is often made long when followed by a word which begins with λ, μ, ν, ρ, σ, δ, or which originally began with the F (§ 2), as *πολλὰ λισσομενος*, *ἐπὶ νῦν*, *ἐνὶ μεγάροισι*.

(3) Conversely, a single λ or σ may take the place of the double liquid or sibilant, as *Ἀχιλεὺς*, *Ὀδυσσεύς*.

DECLENSIONS.

§ 9. *First Declension.*

(1) For *ᾱ* in the singular, Homer always has *ῆ*, *Τροίη*, *θήρη*, *νηνίης*, except *θεᾷ* and some proper names.

(2) *ᾱ* remains unchanged, as *βασίλεια*, except in abstract nouns in *εια*, *οια*, as *ἀληθείη* for *ἀλήθειᾱ*.

(3) The Nom. sing. of some masculines in *ης*, is shortened into *ᾱ*, as *ἱεπύτᾱ*, *νεφελιγερέτᾱ*.

(4) Gen. sing. from masc. in *ης* ends in *αο* or *εω* (see § 3. 6); sometimes contracted to *ω*.

(5) Gen. plur. ends in *ων* or *εων*, sometimes contracted to *ων*, as *γαϊῶων*, *ναυτέων*, *παρειῶων*.

(6) Dat. plur. *ησι* or *ης*, as *πύλῃσι*, *σχίζῃς*; but *θεαῖς*, *ἀκταῖς*.

§ 10. *Second Declension.*

Special forms—

(1) Gen. sing. in *οιο*.

(2) Gen. and Dat. dual *οιν*.

(3) Dat. plural *οισι[ν]*.

§ 11. *Third Declension.*

(1) Dat. and Gen. dual *οιν*.

(2) Dat. plur. *εσι*, *εσσι*, and, after vowels, *σσι*.

(3) Nouns in *ης* (*ες*) and *ος* (*εος*) and *ας* (*Gen. αος*) retain for the most part the uncontracted forms; *εος* is often contracted into *εως*. In the

terminations *eos*, *ees*, *eas*, the *ε* often coalesces, not with the vowel of the termination, but with a preceding *ε*, into *ει* or *η*, as *εὐρβρε-εος* contracts into *εὐρβρείος*, *σπέ-εος* into *σπήιος*, *Ἡρακλέ-εος* into *Ἡρακλήιος*, *-ῆι*, *-ῆα*.

(4) Words in *eus* form their cases with *η* instead of *ε*, as *βασιλήιος*, *-ῆι*, *-ῆα*; the Dat. plur. often ends in *ήεσσι*. But proper names may retain the *ε*, as *Τυδεί*, *Ὀδυσσεά*.

(5) Words in *is* generally retain *ι* in their cases, as *πόλις*, *πόλιος*, *πόλει*, *πόλιες*, *ίαν*, *ιας*, *ίεσσι*. But we find also *πόληος* (cp. *μάντηος*), *πόληι*, *πόληες*, *πόληας*. The Dat. plur. sometimes makes *ισι*, and the Acc. plur. *ῖς*.

(6) For *ναῦς* Homer uses *νηῦς*, declined with both *ε* and *η*. Gen. *νεὸς* or *νηὸς*, Dat. *νηί*, Acc. *νέα* or *νῆα*, Dat. plur. *νηυσί*, *νῆεσσι*, and *νέεσσι*.

(7) Among anomalous forms may be mentioned:—

(a) Nom. and Acc. *κάρη*, Gen. *κάρητος*, *καρήματος*, and *κράματος* (as if from *κράας*, neut.), and *κρατὸς*, Dat. *κράατι* and *κρατὶ*, Acc. *κράα* (from *κράς*, masc.).

(b) *γόνυ* and *δῶρυ* make *γούνατος*, *γουνὸς*, and *δούρατος*, *δουρός*.

(c) *νῖδς*, besides the regular forms in Second Declension, has Gen. *νῖος*, Dat. *νῖα*, Acc. *νῖα*, Nom. plur. *νῖες*, Dat. *νιάσι*, Acc. *νῖας*, Dual *νῖε*.

§ 12. Special Terminations.

(1) The termination *φι[ν]* (appearing with nouns of First Declension as *ηφι*, of Second Declension as *οφι*, and of Third Declension as, generally, *εσφι*) serves for a Genitive or Dative sing. and plur.; e.g. Gen. *ἐξ εὐνῆφι*, *ἀπ' ἱκρίοφιν*, *διὰ στήθεσφιν*, *δοστέοφιν ἰς*; Dat. *θυρηφι*, *βιθήφι*, *φαινομένηφι*, *θεόφιν*, *σὺν ἵπποισιν καὶ ὄχεσφι*, *πρὸς κοτυληδονόφιν* (*κοτυληδόσι*), and, in anomalous form, *ναῦφι*. In the form *ἐσχαρόφιν* we find the vowel of Second Declension attached to a noun of the First.

(2) There are three local suffixes:—

(a) Answering to the question *where?* in *θι*, as *οἰκοθι*, *Ἰλιόθι* *πρό*, *κηρόθι*.

(b) To the question *whence?* in *θεν*, as *οἰκοθεν*, *θεόθεν*: also with prepositions, as *ἀπ' οὐρανόθεν*, *κατὰ κρήθεν*.

(c) To the question *whither?* in *δε*, as *ἀγορήνδε*, *λόχονδε*, *ἄλαδε* (also *εἰς ἄλαδε*), and analogous forms *φύγαδε*, *οἰκαδε*. With *Ἀιδόσδε* supply *δῶμα*, 'to the house of Hades.' In the phrase *ἔνδε δόμονδε* the termination is added both to the possessive and the noun.

§ 13. Adjectives.

(1) The Femin. of Adjectives of Second Declension is formed in *η* instead of *α*, as *ομοίη*, *αἰσχροῖη*, except *δία*.

(2) Adjectives in *ος* are sometimes of two, sometimes of three, terminations. The Attic rule is not strictly observed, for an uncompounded Adjective may have but two, as is the case with *πικρός*, etc., and the compounded three, as *εὐξέστη*, *ἀπειρεστή*.

(3) Adjectives in *υς* are also often of two terminations only, and often shorten the Femin. *εἰα* to *εα* or *εη*, as *βαθέη*, *ώκεια*.

(4) A common termination is *εις*, *εσσα*, *εν*. In this form *ηεις* may contract to *ρς*, as *τιμήεις*, *τιμήρς*, and *οεις* may contract *οε* to *εν*, as *λωτεύντα* for *λωτέοντα*.

(5) *πολὺς* is declined from two stems, *πολυ-* and *πολλο-*, so that we have as Homeric forms *πολέος* Gen. sing., *πολέες* Nom. plur., *πολέων* Gen. plur., *πολέεσσι*, *πολέσσι*, *πολέσι* Dat. plur., and *πολέας* Acc. plur.

(6) In the Comparison of Adjectives, the termination *ωτέρ-, ωτατ-*, is admissible in the case of a long vowel in the penult. of the Positive, as *λαρῶτατος*, *οιζυρῶτατος*. The Comparative and Superlative forms in *ων*, *ιστος* are more frequently used than in Attic.

§ 14. The Article.

Special forms of the Article are:—Gen. *τοῦ*, Dual Gen. *τοῦν*, Nom. plur. *τοί*, *ταί*, Gen. *τάων*, Dat. *τοῖσι*, *τῇσι*, *τῆς*.

§ 15. Pronouns.

(1) Special forms of the Personal Pronouns are as follows.

	(a) First Person.	(b) Second Person.	(c) Third Person.
Nom. Sing.	ἐγών	τύνη	
Gen. "	ἐμέο, ἐμεῦ, μεν ἐμεῖο, ἐμέθεν	σέο, σεῦ, σεῖο σέθεν	ἐο, εὔ, εἶο, ἔθεν
Dat. "	.. ..	τοί, τείν	οἷ, ἐοῖ
Acc. "	.. ..	.. ..	ἐ, ἐέ, μιν
N. A. Dual	νῶι, νῶ (Acc.)	σφῶι, σφῶ	σφωῖ
G. D. "	νῶιν	σφῶιν, σφῶν	σφῶιν
Nom. Plur.	ἄμμες	ὑμμες	
Gen. "	ἡμέων, ἡμείων	ὑμέων, ὑμείων	σφέων, σφείων, σφῶν
Dat. "	ἡμμι(ν), ἡμιν	ὑμμι(ν), ὑμιν	σφι(ν), σφίσι(ν)
Acc. "	ἄμμε, ἡμέας, ἡμας	ὑμμε, ὑμέας	σφέας, σφάς, σφε.

(2) Special forms of the Possessive Pronouns.

	Sing.	Plur.	Dual.
First Person	.. ..	ἄμδς and ἄμδς (ᾱ), ἡ, ὃν	νωίτερος.
Second Person	τεδς, ἡ, ὃν	ὑμδς, ἡ, ὃν	σφωίτερος.
Third Person	ἐδς, ἡ, ὃν	σφδς, ἡ, ὃν	

(3) Special forms of the Pronoun *τις*.

	Sing.	Plur.
Gen.	τέο, τεῦ	τέων
Dat.	τέφ	τέοισι.

(4) Special forms of the Pronoun *ὅστις*.

	Sing.	Plur.
Nom.	ὅτις, ὅττι	
Gen.	ὅτεν, ὅττεο, ὅττεν	ὀτέων
Dat.	ὅτεφ	ὀτέοισι
Acc.	ὀτινα, ὀττι	ὀτινας, ὀσσα.

(5) Special forms of Relative Pronouns.

Gen. *ὅου*, (al. *δο*), *ἐης*. Dat. plur. *ῶσι*, *ῆς*.

VERBS.

§ 16. Augment and Reduplication.

(1) The syllabic and temporal Augments may be omitted. After the syllabic augment λ, μ, ν, σ are often doubled; ρ may be doubled or not at will, as *ἔρρεον*, *ἔρεξα*.

(2) Reduplication of the Second Aor. Act. and Med. is common. Cp. *ἔ-πέ-φραδον* (*φράζω*), *ἔπεφρον* and *πέφνον* (*φένω*), *πεπίθωμεν* (*πείθω*), *πεφιδέσθαι* (*φείδομαι*), *ἐρύκω* makes a sort of reduplicated Aor. in *ἐρύκακον* and *ἐνίπτω* in *ἡνίπαπον*.

(3) Some of the reduplicated Aorists give also a reduplicated Future, as *πεπιθήσω*, *πεφιδήσομαι*, *κεκαθήσω*, *κεχολώσομαι*.

(4) The forms *ἔμμορα* (*μείρομαι*) and *ἔσσυμαι* (*σεύω*) follow the analogy of the reduplication of verbs beginning with ρ. But cp. *ῥερυπώμενα*, Od. 6. 59. In *δέγγμαι* (*δέχομαι*) the reduplication is lost, in *δεῖδεγμαι*, *δεῖδια* (root *δι*) it is irregular.

§ 17. Terminations.

(1) The older forms of the termination of the verb (Sing.) *μι*, *σθα*, *σι* are common in Homer; cp. *ἔθελωμι*, *ἴδωμι*, *ἐθέλῃσι*, *βάλῃσι*, *ἐθέλῃσθα*, *καλοῖσθα*.

(2) The termination of the third person Dual in historic tenses is *τον* as well as *την*, in Pass. *σθον* as well as *σθην*, *διώκετον*, *θαυρήσσεσθον*. In the plural *μεσθα* is frequently used for *μεθα*, Dual first person *μεσθον*.

(3) In the second person sing. Pass. and Med. σ is omitted from the termination *σαι*, *σο*, as *λαλαΐσαι*, *βούλσαι*, Conjunct. *ἔχῃαι*. This mostly remains uncontracted. *εο*, as in *ἔπλεο*, often makes *ευ*, viz. *ἔπλευ*. In Perf. Med. for *βέβλησαι* we find *βέβληαι*.

(4) The third Plur. in *νται* and *ντο* mostly appear as *αται* and *ατο*, as *δεδαίαται*, *κίατο* (*ἔκειντο*), *ἀπολοίατο*.

(5) The termination of the Inf. is frequently *μεναι*, or *μεν*. Pres. *ἀκου-έ-μεν(αι)*, Fut. *κελευσ-έ-μεν(αι)*, Perf. *τεθνάμεν(αι)*, Pass. Aor. *βλήμεν(αι)*, *μυχθήμεν(αι)*, Second Aor. Act. *ἐλθέμεν(αι)*. Another termination is *εῖν*, as *πίεῖν*, *θανέειν*, and from some *-αω* and *-εω* verbs we have *-ήμεναι* and *-ῆναι*, as *φορῆναι*.

(6) The terminations *σκον* and *σκομην* express repetition of the action (*iterative form*). They are attached to Imperf. and Second Aor. of verbs in *ω* by the connecting vowel *ε*, or sometimes *α*, *θέλγεσκον*, *ᾤθεσκον*, *ρίπτασκον*, *κρίπτασκον*. In the First Aor. Act. the termin. follows the aoristic vowel *α*, *ἐλάσσα-σκον*, *μνησά-σκετο*. In *μ* verbs the terminations are attached directly to the stem, *δό-σκον*, *στά-σκον*, *ἔσκον* for *ἔσ-σκον* (*εἰμί*), *κέ-σκετο* from *κείμεναι*. These forms are rarely augmented. Cp. *φάνεσκε*, Od. 11. 587, from *ἐφάνην*.

§ 18. Contracted Verbs.

(1) Verbs in *έω* (for the most part uncontracted) change *εε* and *εει* into *ει*, sometimes *εε* into *η*, *εο* or *εου* to *ευ*. In the uncontracted form the stem vowel *ε* is sometimes lengthened into *ει*, as *ἔτελέετο* for *ἔτελέετο*.

(2) Verbs in *άω* are for the most part contracted. In these verbs the long vowel produced by contraction has often a corresponding short (sometimes a long) vowel inserted before it, as *όρώω* (*όρῶ*), *όράά* (*όρᾶ*), *δρώωσι* (*δρῶσι*), *μνάσθαι* (*μνᾶσθαι*). Occasionally this short vowel appears after the long vowel of contraction, as *ήβάω*, *δρώοιμι* from *δράω*.

(3) Verbs in *ώω* are generally contracted. In forms that remain uncontracted the *ο* is often lengthened to *ω*, as *ύπνώωτες*. Such forms as *άρώωσι* (*άροῦσι*) and *δηιόφειν* (*δηιοῖεν*) follow the rule of verbs in *άω*.

§ 19. Future and Aor. I. Act. and Med.

(1) (a) Pure verbs which do not lengthen the vowel of the stem in forming their tenses, often double the *σ* in Fut. and Aor. I. Act. and Med., as (*νείκω*) *νείκεσσα*, (*αἰδέομαι*) *αἰδέσσομαι*, (*γελάω*) *ἐγέλασσα*. This is sometimes the case with verbs in *ζω*, as (*ἀναχάζομαι*) *ἀναχασσάμενος*, (*φράζομαι*) *ἐφράσσατο*. (b) Or the *σ* may be altogether dropped in the Fut., as *τελέει*, *μαχέονται*, *ἀντιόω*, i.e. *ἀντιάσω*, *ἀντιάω*, *ἀντιῶ*, expanded by the principle explained in § 18. 2.

(2) The future of liquid verbs, i.e. that have for characteristic *λ*, *μ*, *ν*, *ρ*, commonly have the Fut. uncontracted as *βαλέοντι*, *κατακτανέουσι*, *σημανέω*. Some liquid verbs have a *σ* in Fut. and Aor. I., as *εἴλσα*, *κύρσω*, *κέλσαι*, and there is an anomalous form *κένσαι* (*κεντέω*).

(3) Conversely some verbs, not liquid, form an Aor. I. without *σ*, as *χέω* *ἔχεναι* *ἔχεα*, *καίω* *ἔκηα*, *σεύω* *ἔσσενα*. Cp. *εἶπα* for *εἶπον*.

§ 20. Aor. II.

(1) The Aor. II. contains the root of the verb in its simplest form. The present tenses to which certain Aor. II. are referred are often of later formation, e.g. *ἔστυγον* is more primitive than *στυγέω*, *ἔκτυπον* than *κτυπέω*, *ἔμακον* than *μηκάομαι*, *ἔγηραν* than *γηράσκω*, *ἔχραον* than *χράω*.

(2) Reduplicated Aor. II. Act. and Med., see § 16. 2.

(3) 'Mixed Aor.' with *ο* and *ε* instead of *ᾶ*. We find such forms as *ἔζον* (*ἔω*), *ἐβήσето* (*βαίνω*), *ἐδύσето*, *δυσόμενος* (*δύνω*), *ὕρσο* (*ὄρνυμι*), *λέξο* (*λέγω*), *ἄξετε* (*ἄγω*), *οἶσε* (*οἶω* = *φέρω*), *ἄξέμεν*, *ἔρξέμεν*.

(4) Syncopated Aor. II. An Aor. is common, formed, on analogy of Aor. of verbs in *μι*, without connecting vowel, as (Act.) *ἔκταν* (*κτείνω*), *ἐμβλήτην* (*βάλλω*), *οὔτα* (*οὔτάω*). In the Med. these forms are often without augment, and are distinguishable from Plpf. Pass. only by want of reduplication, e.g. *ἐδέγμην*, *δέγμενος* (*δέχομαι*), *φθίμην* (Opt. from *φθίνω*), *λύτο* (*λύω*), *ἔχυτο*, *χύμενος* (*χέω*), *σύτο* (*σεύω*), *ὄρτο* (*ὄρνυμι*).

§ 21. Perfect and Pluperfect.

(1) The First Perf. is only found with verbs having a vowel stem. The Second Perf. is the commonest, and is formed without aspiration, as *κέκασα*. Even in vowel verbs the Perf. is often without a *κ*, as *βεβαρηώς*, *πεφύσας*, *ἑστηώς*, *δεδιότες*, etc.

(2) The Pluperfect is found with the uncontracted terminations *εα, εας, εε(ν)=ει(ν)*; sometimes *εε* becomes *η*, as in *ῆδη*.

§ 22. Aor. I. and II. Passive.

(1) The 3rd pers. plur. Indic. often ends in *εν* instead of *ησαν*, as *ἐμύχθεν, τράφεν, ἔκταθεν*, and the Infin. in *ήμεναι* and *ἦμεν* instead of *ἦναι*.

(2) In the Conjunctive the uncontracted form in *εω* is generally used, and *ε* is often lengthened to *ει* or *η*, while the connecting vowel in Dual and Plural is shortened; e. g. *δαίω* (*ἐδάην*), *σάπηη* (*σήπω*), *μυγήης*, (al. *μυγίης*), *μυγέωσι*, *δαμέλετε*.

§ 23. Verbs in *μι*.

(1) The principal peculiarities of the verbs *ἴστημι, τίθημι, ἵημι, δίδωμι*, are given as follows.

	(a) ἴστημι	(b) τίθημι	(c) ἵημι	(d) δίδωμι
Indic. Pres.				
2nd Sing.	.. ..	τίθησθα	ἵεις	{ διδοῖσθα διδοῖς
3rd Sing.	.. ..	τίθει	ἵει	{ διδοῖ διδούσι
3rd Plur.	.. ..	τίθεισι	ἵεσι	
Indic. 1st Aor.	.. ..	.. ..	ἵηκα	
„ Imperf.	.. ..	.. ..	ἵειν	ἔδιδαν
Imperat.	ἴστα	.. ..	.. ..	δίδωθι
Infin. Pres.	ἰστάμεναι	τιθήμεναι	ἵμεν[αι]	{ διδόμεν διδούναι
„ 2nd Aor.	στήμεναι	θέμεν[αι]	ἵμεν	{ δόμεν[αι]
„ Perf.	ἑστάμεν[αι]			
Conjunctive				
2 Aor.				
1st Sing.	στέω (στείω)	θέω (θείω)	μεθ-είω	
2nd Sing.	στήης	θήης (θείης)		[δῶσι
3rd Sing.	στήη	θήη (θείη)	ῆσι, ἀν-ήη	δῶσι, δῶν,
1st Plur.	στέωμεν (στείωμεν)	θέωμεν (θείωμεν)	.. ..	δῶμεν
2nd Plur.	.. ..	θείετε	.. ..
3rd Plur.	περι-στήωσι	.. ..	.. ..	δῶωσι.
Dual	παρ-στήετον			

(2) In the Third Plural of Past tenses *εν* is a common termination for *εσαν*, as *τίθεν, ἵεν*: also *ἕσταν* and *σταν*=*ἕστησαν*, *ἕφαν*=*ἕφασαν*, *ἕφιν*=*ἕφυσαν*, *ἕβαν* and *βαν*=*ἕβησαν*. Notice also the forms *ἕσταως, ἕσσεως*, perf. act. particip.; and 2nd pers. plur. perf. *ἕστατε*, 3rd pers. plur. pluperf. *ἕστασαν*.

(3) *Εἶμι* (*ibo*) has the following peculiar forms.

	Pres. Indic.	Conjunct.	Opt.	Inif.
Second Sing.	εἶσθα	ἵησθα	..	ἵμεν(αι).
Third Sing.	.. ..	ἵησιν	λείη	
First Plur.	.. ..	ἵομεν		

Imperf. First Sing.	ῥια, ῥιον	Third Sing.	ῥιε(ν), ῥε(ν), ῥεν
Dual	ῖτην		
First Plur.	ῥομεν, ῖμεν	Third Plur.	ῥισαν, ῖσαν, ῥιον
Fut. εἶσομαι, εἶσθ, εἴσεται		Aor. I. εἰσάμην, εἰσάμην.	

(4) Εἰπλ (sum) has the following.

	Pres. Indic.	Conjunct.	Opt.	Imp.
(a) First Sing.	.. ..	ἔω, μετ-είω	..	..
Second Sing.	ἔσσι, εἰς	ἔης	ἔοις	ἔσσο
Third Sing.	.. ..	ἔησι, ῥησι, ἔη	ἔοι	
First Plur.	εἰμὲν			
Second Plur.	.. ..	.. ..	εἴτε	
Third Plur.	ἔασσι	ἔωσι		

(b) Inf. ἔμμεν[αι] and ἔμεν[αι].

(c) Particip. ἔων, ἐούσα, ἐόν, Gen. ἐόντος.

(d) Imperf. First Sing. ῥα, ἔα, ἔον, Second ῥησθα, Third ῥεν, ῥην, ῥην, Third Plur. ῥσαν.

(e) Iterative tense ῥσκον, Fut. ῥσσομαι, Third Sing. ῥσσεῖται.

(5) Under φημι we find φήη (Third Sing. Conjunct.), φᾶς (Particip.), φάω (Imp. 2 Sing.).

(6) Under κείμαι we have κέεται, καίεται, and κέονται, = κείνται: κέατο, κείατο = ἔκειντο: κῆται = κέηται. Iterative tense κεσκόμην, Fut. κέω, κείω, Inf. κείμεν, Particip. κέων.

(7) Under ῥμαι, ῥεται, εἶαται for ῥνται: ῥατο, εἶατο for ῥντο.

(8) Under οἶδα

(a) Pres. Indic. Second Sing. οἶδας, First Plur. ἴδμεν.

(b) Conjunct. First Sing. εἰδέω, First Plur. εἶδομεν, Second εἶδετε, Particip. ἰδνία, Inf. ἴδμεναι, ἴδμεν.

(c) Imperf. First Sing. ῥδεα, Second Sing. ῥεἶδης, Third ῥδεε, ῥεἶδη, Third Plur. ῖσαν, Fut. εἰδήσω.

THE METRE OF HOMER.

THE Homeric verse is, technically, the catalectic dactylic Hexameter, consisting of six dactyls, of which the last is incomplete by a syllable (καταληκτικός, i. e. καταλήγει, 'stops short').

Od. 1. ἄνδρα μοι ἔννεπε | Μοῦσα πολὺ τρῶπον | δᾶ μάλα | πολλὰ | ᾤ ||

The last syllable of the line may be long or short.

A verse which thus consists entirely of dactyls is called *στίχος ὀλοδάκτυλος*, and is of frequent occurrence.

A spondee may be substituted for the dactyl in every foot, as Od. 15. 334. σῖτον | καὶ κρεῖ | ὦν ᾗδ' | οἶνον | βέβρη | θασι, but this form of verse is extremely rare.

The *στίχος ὀλοδάκτυλος* is the most frequent form; the next commonest is a verse where the 1st or 2nd, or both feet are spondees, e.g. Od. 1. 6. Od. 1. 2, Od. 1. 3. The spondee is less common in the 3rd, and still less in the 5th; where a spondee occurs in the 5th, the verse generally ends with a quadrisyllable. Cf. Od. 1. 29, 35, 36.

Caesura (τομή).

1 : 2	3 : 4	5 : 6	7 : 8	9 : 10	11 : 12
—	—	—	—	—	—
—	—	—	—	—	—
1	2	3	4	5	6

The scheme of the hexameter is here given with two modes of division; (1) into six feet, marked by the lower line of figures, and (2) into half-feet, marked by the upper line.

The commonest Caesurae are

(1) After the first *long* syllable of 3rd foot (τομή πενθ-ημι-μερῆς, i. e. at 5th half-foot). This is called *strong* caesura. e.g.

πλάγχθη ἐπεὶ Τροίῃ ἦρ' | ὃν πολίεθρον ἔπερσε. Od. 1. 2.

(2) After the first *short* syllable of 3rd foot (τομή κατὰ τρίτον τροχαῖον), *weak* caesura. e.g.

αὐτῶν γὰρ σφετέρῃ | ἦσιν ἄ | τασθαλίησιν ὄλοντο. Od. 1. 7.

(3) After the first *long* syllable of 4th foot (τομή ἑφθ-ημι-μερῆς, i. e. at 7th half-foot). e.g.

εἰμ' Ὀδυσσεὺς Λαερτιάδῃ | δῆς δῆς | πᾶσι δόλοισιν. Od. 9. 19.

(4) After the first *short* syllable of 4th foot (κατὰ τέταρτον τροχαῖον). e.g.

Πηλιάδας τ' ἐσορῶντα καὶ | ὀψὲ δὴ | οντα Βοώτην. Od. 5. 272.

(5) At end of 4th foot (*βουκολική*, because frequent in Theocr. and poets of his school); e. g.

ἦχι Κύδωνες ἔναιον Ἰαρδάνον | ἀμφὶ ῥέεθρα.

There is frequently a pause in the sense after the 4th foot, when the Bucolic caesura occurs, as

ναιετάω δ' Ἰθάκην εὐδείελον | ἐν δ' ὄρος αὐτῆ. Od. 9. 21, (cf. Od. 1. 60, &c.)

Hiatus (see Homeric Forms, § 5).

Hiatus is frequent in the Homeric verse; e. g.

ἐκ τοῦδ' οὐτ' Ὀδυσῆα | ἐγώ. Od. 1. 212.

ἐσθῆτά τε | ἔσφερον εἰσω. Od. 7. 6.

Where a final short vowel suffers no elision when followed by a word that begins with a vowel, it may be the case that originally the word began with the digamma (Homeric Forms, § 2), so that the hiatus is only apparent; e. g. ἐνθάδε φοῖ—ἐπὶ φῆρα—μέγα φέργον—πίονα φοῖκον—αἶθονα φοῖνον.

Long Vowels used short.

This occurs when a word ending with a long vowel or diphthong is followed by a word with an initial vowel; e. g.

ἐν μεγάροισι Ὀλύμπιόν | ἀθρόόν | ἦσαν. Od. 1. 27.

τίσις ἔσσεταῖ | Ἀτρεΐδαο. Od. 1. 40.

θέλγεί ὕπως Ἰθάκης ἐπιλήσεται. Od. 1. 57.

This shortening is occasionally found in the middle of a word, as
 υἱός | υ | Od. 11. 270. οἶος | υ | Od. 7. 312. ἦρανος | ~υ | Od. 6. 103.

Lengthening of short Syllables in Arsis.

e. g. Πριάμίδης—ἀμφηρεφέα—φλόγα—φίλε—ἀπονέεσθαι—ἀποπέσσει—
 ζεφυρίη—ἀγοράασθε—καταλοφάδια—συνβόσια.

A short final vowel is often lengthened before a succeeding consonant: e. g. before *δφείδω* and *δφέος*, *δφηρόν* and *δφῆν*: before a liquid, as *πολλὰ λισσομένη*—*πικνὰ ρογαλήν*—*περὶ δὲ μέγα βάλλετο φᾶρος*—*τοῖσι δ' ἀπὸ νύσσης*. The word *νέφος* lengthens a preceding vowel because its original form was *νέφεος*. Cf. *ἔπει*—*ἐπίτονος*, Od. 12. 423.

Generally speaking the Homeric verse uses great freedom in altering the quantity of words to suit the needs of the metre.

Cf. Martial Epigr. 12. 9, 13—

Dicant *Ἐκκίνον* tamen poetae,
 Sed Graeci, quibus est nihil negatum,
 Et quos *Ἄρες Ἄρες* decet sonare.

HOMERIC SYNTAX.

It would be impossible to attempt here anything like a complete sketch of Homeric Syntax, or to point out the contrast that it offers to the later constructions used by Attic writers, but a few hints may be given, that can be more fully worked out by the student for himself.

THE USE OF THE ARTICLE.

To enable us to define accurately the use of the Article peculiar to the Greek of the Homeric poems, all doubts ought to be cleared up as to the date of the composition of the poems, the number and the age of interpolated passages, and the relation of the existing text to the original language. In the midst of so many uncertainties it is impossible to establish definite rules. We shall find the Article sometimes used with the force of a demonstrative, or relative pronoun, sometimes approaching more nearly the ordinary Attic use.

a. Pronominal use, as a weak Demonstrative.

Od. 2. 160 ὃ σφιν εὐφρονέων ἀγορήσατο.

In this sense it may be the *repetition* of something mentioned before,

Od. 3. 11 νηὸς εἴσης ἰστία . . τὴν δ' ὤρμισαν,

or may introduce a contrast,

Il. 4. 9 ἀλλ' ἢ τοι ταὶ νόσφι καθήμεναι εἰσορόωσαι .
τέρπεισθον τῷ δ' αὖτε, κ.τ.λ.

In this sense the Article frequently begins a new clause, generally with the addition of a conjunction; e. g. ὁ μὲν—ὁ δὲ—ὁ γὰρ—αὐτὰρ ὁ.

The combination ὃ γὰρ mostly serves to resume the main subject of the sentence, as

Od. 2. 131 πατήρ δ' ἐμὸς ἄλλοθι γαίης,
ζῶει ὃ γ' ἢ τέθνηκε;

The Article may also sum up or repeat a foregoing relative clause,

Od. 11. 147 ὃν τινα μὲν κεν ἐᾷς νεκύων κατατεθνήτων
αἵματος ἄσπον ἵμεν, ὃ δέ τοι νημερτὲς ἐνίψει,

or may prepare for a subsequent relative clause, as

Od. 2. 119 τῶν αἰ πάρος ἦσαν.

β. Attributive use.

The commonest form of this is when the Article stands at the beginning of the clause, and the subject is expressed later by a sort of apposition; e. g.

ἢ μὲν ἄρ' ᾧ εἰποῦσ' ἀπέβη—γλαυκῶπις Ἀθήνη.

When the Article draws nearer to the subject to which it belongs, we naturally approach the regular Attic use. In the Homeric poems when the Article is used in direct combination with a noun it will be found for the most part that this noun either serves to point a contrast or to add a definition: thus we find of ἄλλοι—τὰ πρῶτα—τοῦ ἑτέρου—τὸ χθιζόν—τὰς πέντε, where one class of things is marked off from another.

In the frequent combinations ὁ ξείνος—ὁ ἀναξ—ὁ ἥρωε, the noun substantive must be regarded as a regular title.

γ. The Relative use.

This arises from the common custom in an early stage of literary composition of putting together two or more demonstrative clauses without a connecting link (asyndeton). e. g.

Il. i. 330 ἄλλ' ὃ γε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπε,
τῷ οἱ ἔσαν κήρυκε.

The τῷ here is merely the demonstrative, and the sentence has no syntactical connection with the preceding clause. 'They were his heralds.' Attic Greek would write οἱ, and English idiom render 'who were his heralds,' but the simpler Homeric syntax leaves the two clauses distinct. Cp.

Od. 9. 334 οἱ δ' ἔλαχον || τοὺς ἄν κε καὶ ἤθελον.

Il. 7. 452 τοῦ δ' ἐπιλήσονται || τὸ ἐγὼ καὶ Φοῖβος.. πολίσσαμεν.

From this usage the transition to the real relative force is natural. Cp.

Il. i. 125 ἀλλὰ τὰ μὲν πολλὰν ἔξεπράθομεν, τὰ δέδασται,

i. e. quae vero ex urtibus diripiimus, ea sunt divisa.

Od. 4. 349 ἀλλὰ τὰ μὲν σοι ἔειπε γέρον..

τῶν οὐδέν τοι ἐγὼ κρίψω ἔπος.

These last instances will serve to introduce a new feature of Homeric Syntax, viz.

COORDINATION OF SENTENCES.

If we examine a paragraph in some Attic writer, we shall find that the sentences are elaborately connected with and subordinated to one another by means of relative pronouns, relative conjunctions, participles, etc. In Homeric syntax the mere juxtaposition of two sentences is often the only link of connection between them. This is called Coordination or Παράταξις. Cp.

Od. i. 433 εὐνῇ δ' οὐ ποτ' ἔμικτο, χόλον δ' ἀλέεινε γυναικός.

Here we might expect χόλον γὰρ οἱ χ. ἀλεείνων.

Od. 2. 10 βῆ δ' ἔμιν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος
= παλάμη ἔχων.

Ib. 18 Ἀντιφος αἰχμήτης· τὸν δ' ἄγριος ἔκτανε Κύνελωψ
= ὃν ἄγρ. ἔκκ.

See also Od. 2. 20, 86, 313; 3. 252, 391; 4. 374, 729; 6. 234; 7. 30, 171, 263; 9. 8, 374; 11. 520. Cp. also

- II. 6. 147 φύλλα τὰ μὲν τ' ἄνεμος χάμαδις χέει, ἄλλα δὲ θ' ὕλη
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη.
 = ἐπιγίγνομένης ὥρης or ὀπόταν ἐπιγίγνεται.

Analogous to this is the tendency noticeable in Homeric syntax to drop from a construction with the Relative to the simpler one with the Demonstrative; e. g.

- Od. 2. 225 Μέντωρ, ὅς β' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος,
 καὶ οἱ ἰὼν . . ἐπέτρεπεν.

- „ 9. 19 εἴμ' Ὀδυσσεὺς Λαερτιάδης ὃς πᾶσι δόλοισιν
 ἀνθρώποισι μέλω . . καὶ μευ κλέος οὐρανὸν ἔκει.

- II. 1. 79 ὃς μέγα πάντων
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.

This disconnected style of syntax is peculiarly favourable to the frequent use in Homer of

EPEXEGESIS*.

This 'appended explanation' is thus described by Schol. on II. 22. 468
 ἐστὶ δὲ συνθῆς Ὅμηρῳ τὸ ὀφειλόμενον ἀπλῶς ἐρμηνεύεσθαι ἐν δυοῖ περι-
 κοπαῖς ἐκφέρειν.

The simplest form of this is where one substantive explains or adds a closer definition to the preceding,

- Od. 2. 420 οὔρον . . Ζέφυρον,

- „ 6. 122 κουρίων ἀντὶ . . νυμφάων,

or when the constituent parts of a whole are expressed,

- Od. 7. 114 δένδρεα . . ὄγχναι . . βοιαὶ . . μηλέαι,

- „ 10. 5 παῖδες . . ἕξ θυγατέρες . . ἕξ υἷες,

- „ 12. 330 ἄγρην . . ἰχθῦς . . ἔρνιθας.

By a similar epexegetis we may explain the idiomatic use of ἄλλος,

- Od. 1. 132 ἄλλων . . sc. μνηστήρων,

- „ 5. 105 ἄλλων . . sc. τῶν ἀνδρῶν,

- „ 10. 485 ἄλλων . . sc. ἐτάρων.

There is also a frequent epexegetis of pronouns,

- Od. 1. 194 μιν . . . σὺν πατέρα,

- „ 2. 307 ταῦτα . . νῆα, ἐρέτας.

Such an epexegetis may be corrective, where, in Attic Greek, we should find μὲν οὖν used,

- Od. 3. 208 οὗ μοι . . πατρί τ' ἐμῷ καὶ ἐμοί,

where the latter clause is a more accurate statement than the former, unless we prefer here to explain μοι as an ethical dative. Occasionally, the epexegetic reference is grammatically irregular, as

- Od. 1. 50 νήσῳ . . νήσος δενδρήσσσα.

We find an epexegetical use of the infinitive,

- Od. 4. 197 τοῦτο νῦν καὶ γέρας οἶον . . κείρασθαι κόμην.

* See note on Od. 1. 1.

This infin. generally refers to a noun in the nom. or acc., but cp.

Od. 10. 431 τί κακῶν ἰμείρετε τούτων

Κίρκης ἐς μέγαρον καταβήμεναι;

where the reference is to a noun in the genit. This restriction is not found when the combination of the definite article with the infin. has come thoroughly into use.

A participial sentence may serve as an epexegetis,

Il. 1. 473 ἰλάσκοντο . . αἰδοντες, μέλποντες,

Od. 11. 582 ἄλγε' ἔχοντα . . ἑσταότ' ἐν λίμνῃ.

An adverb may be explained by an epexegetis,

Od. 4. 348 παρέξ . . . παρακλιδόν,

„ 8. 279 καθύπερθε . . μελαθρόφιν,

„ 4. 312 δεῦρο . . . ἐς Λακεδαίμονα,

and αὐτοῦ is constantly explained by some such addition, Od. 2. 317; 3. 397; 9. 194; 11. 187.

Sometimes one whole sentence is made to explain another, as

Od. 8. 402 ἐγὼ τὸν ξείνον ἀρέσσομαι . .

δώσω οἱ τόδ' ἄορ.

Cp. Od. 1. 241; 11. 314.

Sometimes again a single word may be explained by a periphrasis, following,

Od. 1. 1 πολύτροπον . . ὅς μάλα πολλὰ πλάγχθη.

Cp. Od. 1. 300; 2. 65; 3. 382; 9. 271.

The so-called σχῆμα καθ' ὅλον καὶ μέρος is a form of epexegetis, the μέρος being added to make a closer definition of the ὅλον: e. g.

Τρῶας τρύμος ἔλλαβε γυῖα, κ.τ.λ.

MOODS.

Among the peculiarities of the use of Moods in Homer, the student will note with respect to the **Conjunctive**, that (1) it often stands absolutely, analogous in meaning to the future Indicative:

Il. 1. 262 ἴδωμαι, 7. 87 εἴησι, 24. 551 πάθησθα,

Od. 2. 333 ἀπόληται, 5. 299 γένηται.

Similar to this is the use of the **Conjunctive** to introduce the possible and likely, though not actual, circumstances of a simile, Od. 4. 337; 5. 328, 368.

(2) The **Imperative** use of the **Conjunctive** in Homer in 1st pers. sing. and plur. is always accompanied by ἀλλ' ἄγε . . ἄγετε . . δεῦτε, Od. 9. 37; 10. 44. Here should be noticed a usage which couples such a **Conjunctive** mood with a foregoing **Imperative**.

Il. 6. 340 ἀλλ' ἄγε νῦν ἐπιμεινον, ἀρῆια τεύχεα δώω,

Od. 3. 18 ἀλλ' ἄγε νῦν ἰθὺς κίε . . εἶδομεν (Conj.).

This is really the earliest or paratactic stage of syntax which afterwards develops into the subordinated use with ὥς, ὅφρα, ὅπως. Cp. also Il. 22. 471, 450; 23. 71.

The **Optative** mood represents an action merely as a conception of the mind; for this reason, where we find it contrasted with the **Conjunctive**, it generally expresses a more distant contingency, while the **Conjunctive** is more analogous in usage to the **Indicative future**. The **Optative** may stand absolutely to express a possible result, as

Il. 23. 151 Πατρόκλῳ ἤρῃ κῶμην ὑπάσαιμι φέρεσθαι,

Od. 3. 231 ρεία θεός γ' ἐθέλων, καὶ τηλόθεν ἄνδρα σαῶσαι,
or in a negative sentence,

Od. 22. 462 μὴ μὲν δὴ καθαρῷ θανάτῳ ἀπὸ θυμὸν ἐλοίμην
τάων.

When such a possible realization is qualified by an additional clause, it is easy to see the transition to the use of the **Optative** as a conditional mood,

Il. 10. 246 τούτου γ' ἐσπομένοιο, καὶ ἐκ πυρὸς αἰθομένοιο
ἄμφω νοστήσαιμεν

Od. 1. 265 τοῖς ἐὼν μνηστήρσιν ὀμιλήσειεν Ὀδυσσεύς
πάντες κ' ἰκύμοροι τε γενοῖατο πικρόγαμοι τε

THE USE OF ἄν AND κεν.

While the Attic poets employ only **ἄν** as the conditional particle, with indic., optat., infin., and particip., and with conjunct. only in combination with a relative pronoun or adverb, Homeric Greek uses both **ἄν** and **κε(ν)** with much fewer restrictions. The use of **ἄν** is more common in negative sentences than in affirmative in the proportion of 2:1. **Κε(ν)** is not unfrequently repeated in each element of a disjunctive sentence, as

Il. 20. 311 ἢ κέν μιν ἐρύσσειαι ἢ κεν ἑάσεις,

„ 22. 253 ἔλοιμί κεν ἢ κεν ἀλόην,

while **ἄν** is never so used. Similarly we find the double **κε(ν)** in Homer, as Od. 4. 733, and **ἄν κε** together, as Od. 5. 361; 6. 259; 9. 334, but never the double **ἄν**.

In Homeric Greek both **ἄν** and **κε(ν)** may be used with an independent conjunctive; **ἄν** is only so used occasionally, and then almost without exception in negative sentences, as

Il. 3. 54 οὐκ ἄν τοι χραίσμη κίθαρις.

The only exceptions to this negative use being Il. 1. 205; 22. 505: **κε(ν)** with the conjunctive is not uncommon, but is always found in affirmative sentences. Cp. Od. 1. 396; 10. 507; 17. 418: **κε(ν)** is also freely used with indicative future; cp. Il. 1. 139, 523; 3. 138; 4. 176; 8. 404; 9. 61, Od. 3. 80; 4. 80; 12. 346; 14. 99; 16. 297: but **ἄν** with the indicative future is only found three times, Il. 22. 49, 66, Od. 6. 221; for in Il. 9. 167 the **ἄν** belongs to the relative.

NOTES.

BOOK I.

N.B. The sections and numbers in thick type refer to the 'Homeric forms,' pp. 215 foll.

line 1. *ἐννεπε*, 'tell of.' Buttmann (Lexil. 123 foll.) takes *ἐνέπω* as a lengthened form of *ἔπιω*, through a step *ἐμπω*. It seems rather to be compounded of *ἐν* and *έπω*, i.e. *έέπω*, and the second *ν* represents the original digamma, § 2.

πολύτροπον = the man 'of many wanderings;' the word explained by the next clause *ὅς .. πλάγχθη*. So inf. v. 300 *πατροφονῆα, ὅς οἱ πατέρα κλυτὸν ἔκτα*. Cp. also Od. 2. 65, 66; 3. 383 and 9. 271. This 'appended explanation' is called in Gk. *ἐπεξηγησις*. Others render the word, 'clever,' 'of many devices or shifts,' cp. Od. 9. 19, 20.

1. 2. *πλάγχθη* = *ἐπλάγχθη*. The syllabic and temporal augments are dropped or retained at will in Homer; as *πλάγχθη .. ἔπερσεν*. Cp. § 16. 1.

1. 3. *νόον* = *mores*, as Horace translates it, Ep. 1. 2, 20; A. P. 141.

1. 4. *ὅ γε*, generally used to make an emphatic reference back to the original nominative. Cp. Od. 2. 327; 4. 821. See on p. 226, a.

1. 5. *ἦν* from *ὅς*, *ἦ*, *ὄν* = *suus*. *ἀρνύμ.*, 'trying to win.'

1. 6. *οὐδ' ὧς*, 'not even thus' = notwithstanding all his efforts; explained by *λέμενός περ*. For the *ββ* in *ἐβρύσατο*, see § 16. 1.

1. 7. *αὐτῶν σφέτερον* = *suis ipsorum*.

1. 8. Join *κατ-ήσθιον*. This separation of the preposition from a compound verb is called *Tmesis* (*τμήσις*, *τέμνω* = 'cutting').

1. 10. 'Of these things (from some point of them at least), tell us too.' *τῶν* (= the whole story of the wanderings) is the genit. after *εἰπέ*, as *εἰπέ πατρός*, Od. 11. 174. *ἀμύθεν γε* [*ἀμύς* Doric for *τις*, cp. *οὐδ-αμοῦ* and *ἀμωσ-γένεως*] adds a qualification: the poet only asks to know some portion of the story. Cp. *ἐνθεν ἔλδων*, Od. 8. 500, 'taking it up at that point.' *καὶ ἡμῖν* = 'even as thou hast told others,' or, perhaps, 'even as thou thyself knowest it.' The *ἐνθα* of v. 11 is, then, the point at which the Muse consents to begin; viz. the eighth year (Od. 7. 261) of the captivity of Odysseus in Calypso's isle, and the tenth after the sack of Troy.

1. 11. *αἰπὺν*, properly 'steep.' Death is regarded as a plunge down a precipice. Cp. Soph. O. T. 877 *ἀπότομον ἔρουσεν εἰς ἀνάγκαν*. Trans. generally 'violent.' Cp. the use of *praeceps* in Latin.

1. 13. *κεχρημένον*. The perf. pass. of *χράσμαι* has in Epic the sense of 'yearning after.' Cp. *εὐνῆς κεχρημένος*, II. 19. 262.

1. 16. *ἐνιαυτός* is a year regarded as a series of seasons; *ἔτος*, as a date. 'But when the year came as the seasons revolved (*περιπ[ε]λομέ-
ναν*, in which the Gods destined for him,' etc.

1. 18. *οὐδ' ἐνθα*, 'not even then (antith. to *ὅτε δὴ*) was he escaped from his trials and [safe] among his friends.' i.e. The time for his return was come, but there were still many ordeals to undergo, before he found himself safe in Ithaca. *πεφυγ.* with genit. implies escape from troubles in which one has been actually involved: with the accus. (cp. Od. 9. 455) it implies that one is spared them altogether. Others render less well, 'Not even there (sc. in Ithaca) was he safe from troubles even when among his friends,' alluding to the struggle with the suitors still in store.

1. 21. *πάρως*, used, like *πρὶν*, with infin.

1. 24. *δυσσόμενον Ἰπερίονος*, here a local genit., as *Ἀργεος*, 'at Argos,' Od. 3. 251. For *δεδαίεται*, cp. § 17. 4; *δυσσόμενον*, § 20. 3. For *ἀντιόων*, cp. §§ 18. 2; 19. 1.

1. 28. *τοῖσι*, 'for them.'

1. 29. *ἀμύμονος*, i.e. in point of birth or beauty, not of virtue.

1. 32. *αἰτιόωνται*, § 18. 2; *ἡμέων*, § 15. 1.

1. 33. *οἱ δὲ*, 'whereas they, even of their own selves, by their infatuation, have sorrow beyond the claims of fate.' Every man had a certain amount of suffering which he could not forego, but this minimum could be indefinitely increased by recklessness and folly; *σφῆσι*, § 15. 2.

1. 36. *νοστήσαντα*, 'slew Agamemnon on his return [from Troy], though well aware of an awful doom, since we told him beforehand.'

1. 38. *ἀργειφόντην*. This epithet represents Hermes as the slayer of Argus the watchful guardian of Io. The word originally had some connection with the 'brightness of day,' *ἀργός-φαῖνος* (the change from *φάντης* to *φόντης* being an Aeolic variation), and the latter story seeks to explain an epithet whose meaning had become unintelligible.

1. 39. *μνάσθαι* for *μνάσθαι*, § 18. 2.

1. 40. *τίσις Ἀτρεΐδαο* = 'vengeance for Agamemnon.'

1. 41. *ἰμείρεται* for *ἰμείρηται*, conjunct., § 3. 4.

1. 44. *γλαυκῶπις*, 'with flashing eyes.' Cp. of Athene II. 1. 200 *δρινὸν δέ οἱ ὅσσε φάνθεν*. Cp. *γλήμη*, *γλαῦξ*, *λάω* ('I see'). Others render 'grey-glittering;' cp. *γλαυκός* as epithet of the olive.

1. 46. *καὶ λίην*, 'Aye verily! *ἴθα* man lies low in befitting destruction; so perish too any one else!'

1. 50. *ὅθι τε*. Notice the Epic *τε*, used not as a copulative, but appended to pronouns, adverbs, and particles, adding a slight tinge of indefiniteness, by pointing rather to general cases than to a special instance. It is retained in Attic in *οἷός τε* = 'the sort of person to do so and so.'

1. 51. νήσος, ἐστὶ being omitted, as in Od. 4. 606. But a similar anacoluthon occurs Il. 6. 396 θυγάτηρ Ἡετίανος .. Ἡετίανος ὃς ἔναϊεν, κ.τ.λ.; ἐν here is adverbial = 'therein.'

1. 52. ὀλοόφρων. Atlas is called a being 'of baleful mind,' because of his deep knowledge. With ignorant nations a very clever man has something 'uncanny' about him. A wizard is only 'one who knows.' (Germ. *wissen*.)

1. 53. αὐτὸς, emphatic. ἀμφὶς ἔχουσι, 'keep asunder;' so ἀμφὶς ἔργει, Il. 13. 706. The name Ἀτλας (τλάω) signifies the 'upholder.'

1. 55. ὀδυρόμενον, to be taken predicatively with κατέρύκει.

1. 58. καὶ καπνὸν, 'if it were but the smoke,' θανέαν, § 17. 5.

1. 59. οὐδέ νυ σοὶ περ, 'and *ibine* heart even recks not of it.' οὐ νύ τ[οι], § 8.

1. 62. ὠδύσασα, only the first aor. and perf. pass. (cp. Od. 5. 423) used in Homer. The word contains a pun upon the name of Odysseus.

1. 63. νεφέληγέρετα, § 9. 3.

1. 64. σε .. ἔρκος. In Epic diction a personal accusative is often joined with an exegetical (see on v. 1) accusative of the part affected, τὸν δὲ σκότος ὅσσε κάλυψεν. It is sometimes found in Attic, as ποῦ μ' ὑπεράγεις πόδα; Eur. Hec. 812.

ἔρκος ὀδόντων = 'the fence formed by the teeth,' like πύργου βῦμα, 'a defence in the shape of a tower.'

1. 66. ὃς περὶ μὲν, i.e. ὃς περὶ .. ἐστὶ βροτῶν νόον, 'who is beyond mortals in wit (so περίεσσι γυναικῶν, Od. 18. 248), and beyond all others (περὶ = περισσῶς) gave offerings.'

1. 70. Πολύφημον, assimilated in case to ὅν. For ὅον cp. § 15. 5.

1. 71. Κυκλώπεσσι, a local dat., 'among the C.' Cp. Πυλίοισι μεγ' ἔροχα, Od. 15. 227.

1. 75. οὐ τι κατακτείνει, parenthetical; as we should say, 'without indeed slaying him.'

1. 76. ἡμεῖς οἶδε, 'we here,' in opposition to the absent Poseidon. ἄλθησι, § 17. 1.

1. 78. Join ἐριδαινόμεν (§ 17. 5) οἷος ἀντία πάντων, 'to contend alone against all,' viz. in despite of ἀθ. θεῶν.

1. 82. τοῦτο, sc. νοστήσαι Ὀδ.

1. 83. ὅνδε δόμενδε, 'to his home,' § 12. 2. (c.)

1. 84. διάκτορος, 'guide,' from διάγω. Cp. Od. 11. 626. Buttmann refers the word to διάκω = διώκω, and renders 'the runner.'

1. 85. ὀτρύνομεν, i.e. ὀτρύνωμεν, § 3. 4.

1. 89. θείω, cp. §§ 3. 2 and 23. 1.

1. 90. καλέσαντα, attracted into construction of accusat. with infin. κομῶντας, from κομᾶω, § 18. 2.

1. 91. ἀπειπέμεν, § 17. 5, 'to tell out,' as inf. v. 373.

1. 92. ἀδινά, descriptive epithet, 'close-thronging.' εἰλίποδας expressed

the circling movement of the foot, which is brought round at each step, instead of being lifted fairly and set down again. Buttmann would render 'heavy tramping.' But 'roll' is the primary notion of root *ελ-* or *ἐλ-*. *ἔλκεας* has its meaning decided by *κεράεσσιν ἐλικτάς*, Hymn. Herm. 192.

l. 95. *ἐχρησι*, cp. Il. 17. 143 *ἢ σ' αὖτως κλέος ἐσθλὸν ἔχει*.

l. 97. *ὕγρη*, a femin. adj. used substantively, as *ζεφυρίη*, Od. 7. 119; *ἴση*, Od. 9. 42.

l. 100. *δάμνησι*, from form *δάμνημι*.

l. 101. *τοῖσιν τε κοτέσσεται*, i. e. *κοτέσθαι*, §§ 3. 4 and 8. 2 = *quibus-
cunque irata fuerit*. The lines 97-100 were rejected by the Alexandrian
critics as an interpolation from Il. 10. 135 and 5. 746 foll. Athene does
not go to Ithaca in the character of a war-goddess.

l. 110. *οἱ μὲν* takes up *κήρυκες*, and *οἱ δ' αὖτε* refers to *θεράποντες*.

l. 112. *πρότιθεν = προ[ε]τίθεσαν*, § 22. 1; 'set them in the front of
the seats,' cp. Od. 10. 354. *δατεύντο*, § 4. 1.

l. 114. *τετίνημαι-μένος* and *τετίνως* (Il. 9. 30) are the only forms in use
of a root TIE.

l. 116. *μνηστήρων τῶν μὲν*. The demonstrative rarely follows the
noun unless a relative clause succeeds, as Od. 2. 119; 10. 74. Here it
strengthens the antithesis to *τιμὴν δ' αὐτός*. *σκέδασιν θείη = σκεδάσει*.

l. 120. *ἐφειστάμεν*, § 23. 1.

l. 122. Join *ἔπεά μιν προσηύδα* as *αἶψα δ' ἄρ' Εὐμαιον ἔπεα πτερόεντα
προσηύδα*, Od. 17. 543, the verb being used with a double accusative.

l. 124. *πατσάμενος (πατόμαι)*, § 19. 1. With *ὅττεός σε χρή*, cp. Od. 4.
463 = *cujus rei tibi opus sit*.

l. 125. *ἦ δ' ἔσπετο* II. A. In Epic diction a clause often begins, as
here, with the article, and the noun follows later by a sort of apposition.
'She, i. e. Pallas Athene.' See p. 226.

l. 130. *εἶσα*, aor.; *εἶσον*, imperat. A defective verb from a present **ἐΩ*.
Join *ὑπο-πετάσσας*, § 19. 1. That *λῖτα* is accus. sing. from a masc. nom.
λῖς seems settled by the dat. *λιτὶ*, Il. 18. 352; others take it as accus.
plur. from an old nom. *λί=λίσσος*, *λείος*, 'smooth,' i. e. not embroidered.
In any case the epithets *καλὸν δαιδ.* will be referred back to *θρόνον*
(cp. Od. 10. 314, 366), the words *ὑπὸ .. πετάσσας* being parenthetical.
'And below (*ὑπὸ*, adverbial) was a stool for the feet.' The *κλισμὸς* is
a low easy chair with a back: the *θρόνος* had none.

l. 132. *πάρ δὲ* (§ 7), 'and beside it,' adverbial.

ἐκτοθεν ἄλλων μνηστήρων. This use is explained by taking *μνηστ.* as
the exegesis of *ἄλλων*, 'apart from the others,' sc. the suitors. So
Soph. Aj. 516 *ἄλλῃ μοῖρᾳ* = 'something else,' i. e. fate. Phil. 38 *ἄλλα
βῆκη* = 'other things,' viz. rags. Cp. Livy 4. 41. 8 *plaustra jumentaque
alia*. See p. 228.

l. 134. *ἀδήσειε*, 'should feel a loathing at,' properly the loathing that

comes from satiety. *ἄδην*, = Lat. *sa-tur, sa-tis*. *ὑπερφίαλος*, from *ὑπερφυής* = 'over-grown,' i. e. over-weening; for *φν* changing to *φι*, cp. *φύτον* with *φίτυ*.

1. 136. Join *προχῶν φέρουσα*. *ἐπέχευε*, sc. over their hands, above the basin. *νίψασθαι*, 'to wash withal.'

1. 138. *παρὰ ἐτάνυσσε*, 'drew to their side.'

1. 140. *ἐπιθείσα*, 'having laid on [the board] many cates, lavishing from her stores.'

1. 141. *κραιῶν*, § 3. 2.

1. 143. Join *αὐτοῖσιν οἰνοχοεύων*.

1. 147. *παρενήνειον*, imperf. from unused form *νηνέω*, reduplicated from *νέω* = 'to heap.'

1. 148. *ἐπι-στέφ-εσθαι*, Lat. *stip-are* = 'to fill brim-full of drink.' Cp. Od. 2. 431. Virgil's *vina coronant*, means to wreath the bowl with flowers. (Aen. 1. 724; 3. 525.)

1. 150. *ἐξ .. ἔντο*, from *ἐξίεσθαι*, to dismiss from one's self.

1. 152. *ἀναθήματα* = 'appendages,' i. e. accompaniments. The notion of 'ornaments' is later.

1. 155. *ἀνεβάλλετο*, 'struck up' the prelude.

1. 160. *ῥεῖα*, 'lightly.' *νήποινον* = 'without payment.'

1. 163. *ἰδολατο, ἀρησαλατο*, § 17. 4.

1. 164. With the double comparative, of two qualities contrasted in the same object, (the latter comparative being assimilated to the former), cp. Hdt. 3. 65 *ἐποίησα ταχύτερα ἢ σοφώτερα*. Lat. *libentius quam verius*, Cic. pro Mil. 29.

1. 167. *εἰ πέρ τις*, 'even supposing any one should declare.' *φῆσι*, the conjunct. of an imaginary case.

1. 170. *τίς πόθεν*; two questions fused into one. At *δοκίμης* appears an indirect question after *κατάλεξον*, the direct is resumed at *πῶς*.

1. 172. *εὐχετόωντο, εὐχετόομαι*, § 18. 2.

1. 173. *πεξόν*. Notice the *ναῖνέτε* of this remark in the mouth of an islander.

1. 175. The general interrogative particle is *ἦ*, but the rule of the early grammarians was to write in a double question (where Attic would have used *πότερον* .. *ἦ*) *ἦ* or *ἦε* in the first clause, and, in the second, *ἦ* or *ἦε*. (See La Roche, Hom. Textkrit., s. v.)

πατρώϊος, 'ancestral.'

1. 176. *ἴσαν*, § 23. 3. So *ἴη χάρον*, Od. 18. 194.

1. 177. *ἄλλοι*, i. e. strangers.

1. 182. *ὥδε* = 'as you see,' 'thus;' never in Homer = *here*.

1. 183. *πλέων*, one syllable, § 4. 3.

1. 184. *Τεμέσση*, in Cyprus, the great storehouse for copper (*cuprum* = *aes Cyprium*).

1. 185. *ἦδε* = 'yonder;' he points as he speaks.

1. 185. ἐπ' ἀγροῦ refers to the 'cultivated land,' as opposed to the city. πόληος, § 11. 5.

1. 190. ἐρχεσθ[αι], § 8.

1. 192. παρτιθεῖ=παράτιθησι, §§ 7 and 23. 1. Join κατα-λάβησι. Trans. 'crawling along the slope (γονυὸς from γόνυ) of his vineyard-plot.'

1. 193. ἀλώῃ, properly 'a threshing-floor,' stands for any plot of smoothed land. In Il. 9. 579 οἰνόπεδον stands as substantive.

1. 195. βλάπτουσι κελ., 'bar him from his homeward voyage.' Cp. Od. 4. 380. βλαβ-εῖν seems connected with λαβ-εῖν.

1. 199. ἐρुकανώωσι, from ἐρुकανάω, § 18. 2.

1. 201. τελέεσθαι, fut., § 19. 1.

1. 204. ἔχῃσι, sc. αὐτὸν, δέσματα is the subject of the verb.

1. 207. τόσος=τήλικος, 'grown so big.'

1. 209. θάμα τοῖον, like our familiar 'ever so often.' This addition of τοῖον gives an emphasis which was probably marked by some expressive gesture. Cp. σιγῇ τοῖον, i.e. with finger on lip. Od. 4. 776; see also Od. 3. 321, and Il. 135.

1. 210. ἀναβήμεναι ἐς, 'embarked for;' ἐβαν=ἐβησαν.

1. 213. πεπνυμένος. Irregular perf. part. from πνέω. Lit. 'having the breath of life' (Od. 10. 495), and thence='intelligent.' Cp. the Lat. *anima* and *animus*.

1. 216. γόνον=γονήν, 'parentage.'

1. 217. τευ=τινος, § 15. 3.

1. 218. ἔτετμε, i.e. ἔτετ[ε]με, redupl. second aor. (§ 16. 2) from unused pres. τέμω.

1. 220. τοῦ μέ φασι ἐκγενέσθαι=*nunc vero, qui infelicissimus est domini, ejus me filium dicunt esse*.

1. 222. νώνυμνον ὀπίσσω, 'inglorious for the time to come.' We speak of 'looking forward' to the future. To Homer it appeared as the unseen things coming up behind us. Cp. ἔμπροσθεν in the sense of 'the past.' Plat. Phaedr. 277 D.

1. 223. τοῖον ἐγείνατο, (§ 19. 3). Cp. Virg. Aen. 1. 609 *Qui te talem genere parentes*.

1. 225. ἐπ[ὶ]λετο, (πέλομαι), the aorist, where our idiom uses the present. Cp. *Tempus erat*, Hor. Od. 1. 37. 4. τίποτε [i.e. (κατὰ) τί ποτε;] δέ σε χρεώ; literally, *quam de re opus te habet?* With χρεώ supply γίγνεται as Od. 4. 634, or ἔκει, as Od. 2. 28. The sense is, 'What do you want with this sort of thing?'

1. 226. εἰλαπίν | η̄ ἤε γὰ | μος, § 4. 4. τάδε, 'this that I see.'

1. 227. ὥς τέ μοι, 'since with insolent behaviour these men seem to me to be arrogantly feasting.' Cp. Od. 3. 246. Others render, 'How insolently!'

1. 229. ὅς τις, 'who might chance to come among them with his senses about him.'

l. 232. *μῦλλον*, 'was like to be,' or, as we say, 'to have been.' Cp. *μέλλειν* *ἀκούμεν*, Od. 4. 94, 181. The Schol. interprets it by *ᾠφείλεν*, *debuisset*.

l. 234. *ἰβόλοντο*, for *ἔβουλ.*, as *ἀελλοπὸς*, for *ἀελλοποῖς*, Il. 8. 409. *μητιόωντες*, § 18. 2.

l. 235. *περὶ πάντων*, *prae caeteris*, i. e. He has been lost to our sight, under sadder circumstances than any other man; not merely removed by death.

l. 238. *ἐν χερσὶ*, 'in the arms.'

l. 239. *τῷ*, 'in that case,' taking up *δάμη*.

l. 241. *ἄρπυιαι*, = 'the snatchers,' a personification of storm-winds.

Cp. Od. 20. 66, 77, where the same thought is expressed by *ἀνέλοντο* *θύελλαι*. The Harpyies of Virg. Aen. 3. 210 are a later creation.

l. 242. *οἶχετ[αι]*, § 8.

l. 246. Ithaca, Samè [Cephalenia], and Zacynthus (Il. 2. 631), formed the kingdom over which Odysseus ruled; but it did not include Dulichium (ibid. 625), which is supposed to have been one of the Echinades, perhaps afterwards joined to the mainland by the deposit of the Achelous.

l. 249. *τελευτήν ποιῆσαι*, sc. by choosing a husband.

l. 251. *τάχα*, in Homer always = 'quickly;' never = 'perhaps.'

Join καὶ ἐμ' αὐτόν.

l. 253. *πολλόν*, § 13. 5.

l. 254. *ὃ κε χεῖρας ἐφέιη*, *qui manus inferat*.

l. 255. *εἰ γάρ*. This combination = *utinam*; it is resumed by the simple optative in v. 265, but it also introduces a protasis, to which *πάντες κε* gives the apodosis (v. 266). The use of the Latin *si* is similar.

l. 259. *Ἐφύρης*. There are several places of this name. The choice here lies between the Thesprotian and Elean Ephra.

l. 261. *ὄφρα οἱ εἴη*, 'that he might have it, to smear his arrows withal.' Cp. Od. 9. 248.

l. 264. *φιλέσσκε*, § 17. 6.

l. 267. *ἐν γούνασι*. This phrase seems to be interpreted by the expressions *γουνάζομαι*, *τὰ σὰ γούναθ' ἱκάνω*, Od. 3. 92 and 11. 68. Cp. also Il. 6. 303, where the votive robe is laid upon Athena's knees.

l. 268. *ἀποτίσεται*. Indic. fut. with *κε*, as in Il. 1. 175 *οἳ κέ με τιμήσουσι*.

l. 270. *ὅπως*, (§ 8. 2), trans. 'how thou wilt expel.'

l. 271. *εἰ δ' ἄγε*. Generally interpreted as an ellipse for *εἰ δὲ [βούλει] ἄγε*. But *εἰ* may be an exclamation, like Latin *eia*.

l. 273. *πέφραδε*, (*φράζω*), imperat., § 18. 2.

l. 275. *μητέρα*... *ἄψ ἔτω*, an anacoluthon. The sentence would rightly have run, *μητέρα δὲ [ἀνωχθεῖ] ἄψ ἰέναι*.

l. 277. *οἱ δὲ*, i. e. the father and other members of the family. *ἐπὶ*

παίδος = 'along with.' ἐπὶ with genit., when used with verbs of motion, means, literally, 'taking the direction of,' as Od. 3. 171.

1. 280. ἄρσας, ἄρω, § 19. 2.

1. 283. κλέος, 'news,' got by hearsay. Cp. Il. 2. 486 ἡμῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

1. 286. ὅς γάρ, (demonstr.), 'for he came back last.'

1. 288. τρυχόμενός περ, sc. by the suitors of his mother.

1. 291. χεῦαι, (χέω, § 19. 3), κτερεῖξαι, δοῦναι, φράζεσθαι, are all infinit. for imperat. ἐπὶ = 'besides.'

1. 297. νηπιάας. The nom. νηπίη is lengthened to νηπιέη (§ 3. 5), cp. Il. 9. 491; and analogously the acc. νηπίας to νηπιάας, as αἰτιᾶσθαι to αἰτιάσθαι, Il. 10. 120. 'You ought not to practise childishness, since you are no longer of the age for it.' Homer uses plurals where in later Greek we find an abstract noun. Cp. Od. 2. 346; 5. 250.

1. 298. ἥ οὐκ, § 4. 3.

1. 299. ἐπ' ἀνθρώπους, 'spreading over.' πατροφονήα, ὃ οἱ π. κ. ἔκτα. See on Od. 1. 1, and p. 228.

1. 302. ἔσσ[ο], § 23. 4.

1. 310. τεταρπόμενος, (τέρπω), § 18. 2.

1. 313. οἶα, sc. κειμήλια. διδοῦσι, § 23. 1.

1. 315. λλαιομένον περ, 'very eager.' περ here intensive and not concessive.

1. 317. δόμεναι, see on sup. v. 291.

1. 318. καὶ μάλα καλὸν ἔλδω, i.e. 'taking it out from among your treasures, (not = 'choosing'), and it will be worth a return-present to you,' i.e. when you visit me, I will give you as good an one.

1. 320. ἀνοπαῖα. The meaning and accentuation of this word are altogether uncertain. It is interpreted, (1) 'upwards' (cp. Anopaea, as name of mountain-pass, Hdt. 7. 216); (2) 'the anopaea,' a sort of sea-eagle; (3) 'up the smoke-vent;' ὀπή), (query if ἀν' ὀπαῖα), and (4) 'unseen,' (ἀ + ὀπ-απα). The choice seems to lie between (1) and (2).

1. 326. εἶα[τ] [ο], § 24. 7.

1. 328. ὑπερβαίνον (ὑπεραίον) § 12. 2 (b).

1. 330. κατεβήσето, § 20. 3.

1. 337. πολλὰ γάρ. The clause containing the reasons of her action is thrown first. Cp. Od. 10. 174, 190. οἶδας, § 23. 8.

1. 338. κλείουσι, § 3. 2.

1. 343. μεμνημένη, 'calling it to mind.' The particip. stands free from the construction, (as in Od. 4. 151), and ἀνδρός depends on κεφαλῇ, 'the person, I mean, of a man who,' etc. Cp. sup. v. 161 and Od. 11. 549. The phrase Ἑλλάς καὶ μέσον Ἄργος is a sort of familiar saying like 'from Dan to Beersheba,' and signifies the whole of Greece. Hellas, properly a district in Thessaly, is extended to signify all extra-

Peloponnesian Greece, and μέσον Ἄργος (sc. Ἀχαιῶν), the kingdom of Agamemnon, is taken to include the whole of the Peloponnese.

1. 347. οὐ νό τ[οι], § 6, 'are not the cause,' sc. of your sorrow.

1. 349. ἀλφειῆς, generally interpreted 'enterprising,' 'gain-getting,' from ἀλφάνω, is also explained as 'corn-eating,' from ἀλφι-εἶδεν. Cp. σιτοφάγος, Od. 9. 191; 8. 222. ἐκάστω, is in apposition with ἀνδράσιν.

1. 356. οἶκον here, and οἰκόνδε (§ 12. 2), v. 360 = θάλαμον.

1. 359. τοῦ resumes the ἐμοί, 'to this person (sc. to me) belongs.'

The lines 356-359 were rejected by the Alexandrian critics as an interpolation from Hector's interview with his wife, Il. 6 990.

1. 365. σκιδέντα, probably because the only light came through the door when opened; or through the smoke-vent.

1. 366. Join παρακληθῆναι [αὐτῇ ἐν] λεχέεσσι.

1. 370. τόδε καλόν, 'this is a fine thing,' viz. ἀκούμεν ἀοιδοῦ. Cp. sup. v. 82, inf. v. 376.

1. 374. ἐξίναί, infin. explaining and in apposition with μῦθον.

1. 375. ὕμᾶ, § 15. 2. ἀμειβόμενοι κ. οἶκ., 'changing about from house to house,' i. e. the guest of to-day is the host of to-morrow, and so on.

1. 377. νήποιον, v. 380 νήποινοι, 'without recompence;' in first case = without paying; in second = unavenged.

1. 378. ἐπιβώσομαι, § 4. 2.

1. 379. δῶσι, § 23. 1. παλίντιτα ἔργα, 'acts of requital.'

1. 381. ἐμφύντες χεῖλεσι ὀδᾶξ, 'fastening on (lit. 'growing on') their lips with set teeth.' Ὁ-δαξ, δάκ-ν-ω = Lat. mordicus.

1. 382. δ, 'in that;' propter id quod = ὅτι.

ll. 385-389. Antinous and Eurymachus preserve their characteristics throughout; the insolent scoffer, and the smooth man of false professions.

1. 387. πατρώιον, 'thine ancestral right.'

1. 391. τοῦτο κάκιστον. Telem. pretends to believe that Antinous must have thought it a bad thing to come to the throne, since he hopes Telem. may be spared that burden. The subject to βασιλευμέν is not expressed, but it is implied by the οἱ that follows. δῶ = δῶμα.

1. 394. βασιλῆς, 'chieftains.'

1. 396. κεν ἔχῃσι, 'may have this' = Attic opt. with ἄν. Cp. Od. 4. 692; 10. 507.

1. 400. Cp. v. 267.

1. 403. βήτηφι, § 12. 1.

1. 404. ἀπορραῖσει σε κτήματα, double accusative on the analogy of the construction with ἀφαιρέσθαι.

ναιετώσης (not ναιετώσης, § 18. 2), 'existing,' properly = 'dwelling,' as if the lands stood for their inhabitants. So Soph. Aj. 595

*Ὡ κλεινὰ Σαλαμὶς σὺ μὲν πον
ναίεις ἀλίπλακτος εὐδαίμων.

1. 406. *ὀππόθεν*, indirect question after *ἐρέσθαι*, *ποιῆς* and *ποῦ* direct.
1. 409. Trans. 'Or comes he thus, desiring his own business [done]?' *τῶδ' ἰκάνει*; lit. 'comes he this coming?' = *τῆνδ' ἀφίξιν ἀφικνεῖται*; cp. Od. 5. 215.
1. 411. *γινώμεναι*, 'for us to know him;' and he need not have been so shy, *οὐ γάρ τι κακῶ, κ.τ.λ.*
1. 414. *εἴ ποθεν* *ἔλθοι*, sc. *ἀγγελῇ*: others make *πατὴρ* *ἔμῳ* the nom.
1. 417. The nom. to the sentence is *οὗτος*, 'this man.'
1. 420. *ἀθανάτην*, § 13. 2.
11. 422, 423. Join *ἐπ-ελθεῖν*, *ἐπ-ῆλθεν*.
1. 424. *κακκείοντες*, §§ 7 and 23. 6.
1. 425. *αὐλῆς*, local gen., as *Ἀργεος*, Od. 3. 251. Others make it depend on *ᾧ*, like *ἀλλοθι γαίης*, Od. 2. 131.
1. 428. *κέδνα ἰδυῖα* (i.e. *φιδυῖα*, § 2), 'with trusty heart.' This use of *οἶδα* is common, to denote character; e.g. *ἀθεμίστια*, *ὀλοφῶα*, *αἰσιμα*, *εἰδῶς*. The fem. of particip. *ειδῶς* has the shortened vowel, as *τεθηλῶς*, *τεθαλῶα*.
1. 433. *χόλον δέ*, where one would expect *χόλον γάρ*. The connection of clauses in Homer is often marked only by their thus being put side by side (co-ordinated) instead of being made dependent on one another (subordinated). See p. 227.
1. 436. *ῶξεν*, (*οἶγω*), Attic form *ῶξα*.
1. 439. *ἀσκήσασα*, 'smoothed.' *τρητὸς*, not bored with holes to carry the ropes that supported the bedding, but bored with holes in order to be bolted together.
1. 441. Trans. 'She pulled the door to with the silver hook, and drew home the bolt by its strap.' The *κληῖς* here is a *bar* on the inner side of the door. There was a hole in the door, through which passed a strap fixed to the bar. When you had left the room, and shut the door after you, the next thing was to pull the loose end of the strap which hung outside the door, and this drew the bolt across the door into a socket made to receive it in the jamb (*σταθμός*). The bar could be lifted again from the outside by passing through the strap-hole a hook or key (also called *κληῖς*). See Od. 21. 47 foll.

BOOK II.

1. 2. *εὐνήφιν*, § 12. 1.
1. 3. *ἑσάμενος*, § 19. 1 (*ἔννυμι*). Join *περι[έ]θετ[ο]*.
1. 5. *ἀντην*, literally, 'if looked at face to face' = 'in presence.'
1. 7. *ἀγορή*, see on Od. 3. 127.
1. 9. *ἤγερθεν*, § 22. 1; *ᾠμῃ*. *ἐγένοντ.* expresses the completed result of *ἤγερθεν*.
1. 11. *κύνες*, cp. Virg. Aen. 8. 461. *ἀργός*, in its original meaning = 'white and glistening,' gets the sense of swift through the notion of quick glancing movement. Cp. *αλόλος* and Lat. *micare*, *coruscare*.

- l. 13. *θηεόντο*, § 4. 1; from an Epic form *θηέομαι* for *θεάομαι*.
- l. 14. *γέροντες*, the head men of the noblest families, generally the immediate advisers of the king. The notion of *age* is not necessarily retained in the word, any more than in *senatus* ('senex') or in our *alderman*.
- l. 17. *καὶ γὰρ* seems to be the explanation of *ὅς δὲ γήραϊ κυφὸς ἔην*, which was natural enough if, twenty years ago, he had a son old enough to carry arms at the siege of Troy.
- l. 20. *πύματον δὲ*, 'and dressed him last for supper.' '*Sociorum Ulyssis ultimus ille fuit quem devoravit Cyclops*,' Bothe. Cyclops had threatened *Οὐτιν ἐγὼ πύματον ἔδομαι*, but *Οὐτις* had anticipated that by blinding him, Od. 9. 344, 360.
- l. 21. *οἱ* = 'for him.'
- l. 22. *ἔργα*, *opera rustica*, which usage appears in the title of Hesiod's poem, "*Ἔργα καὶ Ἡμέραι*."
- l. 23. *οὐδ' ὧς*, 'notwithstanding,' i. e. though he had three sons left.
- l. 24. *τοῦ δακρυχέων*, 'shedding tears for him.' So *ὀδύρεσθαι* with genit., Od. 4. 104.
- l. 26. *θῶκος* (Epic for *θῶκος*), is here equivalent to the *βουλῇ* of the elders, Od. 3. 127.
- l. 28. *ᾧδε*. See on Od. 1. 152. *χρεῖω ἔκει*, cp. Od. 1. 342.
- l. 29. Join *τίνα νεῶν ἀνδρῶν*, κ.τ.λ. *ἥ οἱ* = *ἡ ἐκείνων οἱ*.
- l. 30. *στρατοῦ* seems naturally to refer to any invading host. But the Schol. interprets it of the army returning from Troy.
- l. 31. *ἦν χ' ἡμῖν*. *χ'*, i. e. *κε*, 'which he might tell us of, when he had been the first to hear of it.'
- l. 33. *ὀνήμενος*, 'favoured by heaven,' an aoristic participle, used adjectively (*ὀνήνημι*), properly expresses the condition of one on whom the blessing (*ὄναο*) has been fulfilled; as *οὐλόμενος* is one for whom the curse (*ὄλοιο*) has worked.
- l. 35. The *φήμη*, or 'lucky omen,' consisted in the *unconscious* blessing pronounced on Telemachus; for Aegyptius did not know who had called the assembly. For a similar *opportune vox emissa*, cp. Livy 5. 55.
- l. 36. *ἔτι δὴν*, the *ι* lengthened before *δφ.*, § 2, the original form of *δὴν* is *διφαν*; (cp. Lat. *diu* and *dies*) properly = 'a whole day long.'
- l. 39. Join *γέροντα προσέειπ*. Trans. *καθαπτόμενος* 'accosting him.'
- l. 43. *εἴπω*. In the corresponding passage, sup. v. 31, the optative occurs. Perhaps Telemachus changes it to a conjunctive, as implying that he 'really will' give every information which he happens to be the first to hear.
- l. 45. *ὅς*, 'inasmuch as,' cp. Od. 1. 382. Others translate, 'which has fallen upon my house [in the shape of] mischief.'

1. 46. *δοῦδ*, in apposition to *κακὸν*, 'that is to say, two sorts of things.' The simplest way is to read *κακά*, with Aristophanes.

ὑμῖν τοῖσδεσσι, 'you here.' This and *τοῖσδεσσι* are the usual Homeric forms of *τοῖσδε*. The Epic datival termination seems to have been appended to the already inflected case, i. e. *τοῖσδε -σσι*.

1. 49. Join *ἀπ-ολέσσας*.

1. 50. *μοι*, *dativus ethicus*. *ἐπέχραον*, 'beset.'

1. 53. Icarus was said to be then living in Samé (Cephalonia).

1. 54. *δοίη δ'*. The sentence in full would run, *δοίη δὲ αὐτὴν τοῖτ᾽ ᾗ κε ἐθέλοι δοῦναι, καὶ ὅς οἱ* [sc. *Ἰκαρίῳ*] *κεχαρισμένος ἔλθοι*. Cp. inf. v. 113.

1. 55. *εἰς ἡμέτερον*, sc. *δῶμα*. Most MSS. read *εἰς ἡμετέρων*, which may have been an inaccurate idiom formed on a false analogy from *εἰς Ἀἶδος*, *εἰς Αἰγύπτου*, such phrases making it seem as if the preposition was properly followed by a genitive.

1. 58. *τὰ δὲ πολλὰ κατ*. 'And these things are wasted largely.' Cp. Od. 5. 323. *ἔπ'* = *ἔπεισι*.

1. 59. *ἔσκειν*, § 23. 4.

1. 60. *τοῖοι ἀμυνόμεν*, 'such men (as he was) to ward off mischief;' cp. *ῥῶσσον ἔρυσθαι*, Od. 5. 483. *ἔπειτα*, 'thereupon (sc. if we made the effort) we should prove but sorry folk and unskilled in defence.'

1. 63. Trans. 'For deeds have been wrought no longer endurable (*ἀν[α]ρχεῖν*), and no longer decent is the ruin of my house.' Hospitality can put up with a great deal, but there is an end to even the most lavish generosity.

1. 64. *νεμεσσή. αἰδέσθ*, imperatives. The words *οἱ περιαιετᾶνσι* form the epexegetis of *περικτίνας*. So Il. 9. 123 *ἵππους ἀθλοφόρους, οἱ ἀέθλια ποσσὶν ἄροντο*.

1. 67. Join *μεταστρέψ. ἔργα*, 'bring back your deeds upon your own heads.'

1. 68. *λίσσομαι* with gen., as *γονάζομαι*, Od. 11. 66. More common with the addition of *πρός*.

1. 70. He addresses the whole body of the Ithacensians in contrast to the suitors: 'Let be, my friends, and suffer me to pine with melancholy grief all alone [he would not have his sorrow for his father disturbed by the tumult of the suitors]: unless perchance my father, Odysseus the good, did spitefully work woes to the Achaeans, by way of requiting me for which ye are spitefully working me woe, by encouraging these suitors. But for my interests it were better that *you* should be the men to eat my store and stock. If *you* should eat it, there would soon be recompense made, for we would address you with our claim throughout the city, asking back our substance, till everything had been restored. But as it is, you are laying incurable anguish on my heart.' i. e. The Ithacensians by taking the part of these suitors who came from distant

homes were robbing Telemachus of his chance of recovering his losses. He might claim damages from the Ithacensians, he could not from the suitors.

l. 80. Join *ποτι-βάλει* = *προσέβαλε*.

l. 81. *ἀναπρήσας*. *πρήθειν*, an onomatopoeia, is generally used of the rush and roar of flame, but is transferred to the sounds of streams and winds.

l. 82. *ἄκην*, adverb, of the form of a femin. accus., prop. *ἀκίαν* (*ἄκαος*) from *ἀ-χάω* = *biscere*.

l. 86. Trans. 'and would fain attach blame to us also.'

l. 88. *περί .. οἶδεν*, 'knows beyond all others.'

l. 89. *τάχα δ' εἰσι τέταρτον*, 'the fourth is fast passing away;' cp. inf. v. 107. So *λέναι*, of departure, inf. v. 367.

l. 93. *δόλον ἄλλον*, i.e. 'besides' the constant false promises.

l. 94. *στήσασθαι ἱστὸν* is, properly, to 'erect the loom itself.' Here it is to 'set up a large web,' or rather to set up the *warp*, i.e. the vertical threads, which hung from the *ζύγον* or top piece of the frame of the loom. The weaver when at work threw the shuttle (*κερκὶς*, Od. 5. 62) through the threads of the warp, and then had to cross over to the other side, to pick up the shuttle and send it back. This walking across was technically called *ἐποίχεσθαι*, Od. 5. 62.

l. 96. *ἐμοί*, the possessive pronoun, as in Od. 3. 325, 475.

l. 97. Join *ἐπιεγόμενοι τὸν ἐ. γ.*, 'though eager for.'

l. 99. *εἰς ὅτε κεν*, as we say, 'against the time when.'

l. 100. *τανηγής*, 'the outstretcher,' a picturesque epithet, alluding to the body 'streaked' for burial, from *ταν-αδς* .. *λέγω*, root *AEX*, 'to lie.'

l. 102. *κῆται*, § 23. 6.

l. 104. *ἔνθα καὶ*, 'so then she would weave.' *καὶ* = she *really* did, as she said she would.

l. 105. *ἀλλύεσκε*, §§ 7 and 17. 6. *παρθεῖτο*, 'when she had set at her side.' Optative of repeated action after a historic tense; cp. Od. 4. 222.

l. 108. *καὶ τότε δῆ*. A common formula for the introduction of the apodosis.

l. 110. *τὸ μὲν*, sc. *φᾶρος*.

l. 113. i.e. *γαμέεσθαι τούτῳ ᾧ τινι πατὴρ γαμέεσθαι κελεύει καὶ ὃς ἀνδάνει αὐτῇ*. See on sup. v. 54.

l. 115. The apodosis to *εἰ δ' ἔτι* is forgotten in the long parenthesis which follows; but it ultimately comes, though changed in form, in v. 123.

l. 117. *ἐπίστασθαι .. κέρδεα .. φρένας* stand as three accusatives, descriptive of the gifts *ἃ οἱ δῶκεν Ἀθήνη*.

l. 118. *τιν' ἀκούομεν*, sc. *ἐπίστασθαι* or *νοῆσαι*. 'Such as we have never heard that any of the dames of old [knew], of those who,' etc. We should expect *εὐπλοκαμίδων* 'A.', but these words are attracted into

the case of the relative. For Tyro and Alcmena, see on Od. 11. 235, 266. Mycene was a daughter of Inachus.

1. 121. The full phrase would be *νοήματα ὁμοῖα νοήμασι Πηνελοπείης*. For a similar brachylogy, see Od. 4. 279, and cp. *κόμαι Χαρίτεσσιν ὁμοῖαι*, 'hair like the [hair of the] Graces,' Il. 17. 51.

1. 125. *τιθείσι*, § 23. 1.

1. 126. *ποιεῖτ[αι]*, § 6.

1. 128. *Ἀχαιῶν*, genit. after *φ*; cp. Od. 5. 448.

1. 131. *πατήρ δ' ἐμός*, 'and my father is in some other part of the world, whether he be alive or dead.' For the *δ*, see on Od. 1. 175; the conjunction is omitted with the first clause, as in Od. 4. 110, 837.

1. 132. *ἀποτίνεν*, sc. 'the amount of dowry which Penelope originally brought with her to the family of Odysseus.'

1. 134. *ἐκ γὰρ τοῦ*, 'for from him, her father.'

1. 135. *ἀρήσεται[αι]*, § 6.

1. 137. *μῦθον*, sc. 'the order to depart.'

Il. 139-145 = Od. 1. 374-380.

1. 148. *ὥς μὲν ῥα*, 'for a while,' generally expressed by *τέως*. *ὥς* one syllable, § 4. 3.

1. 151. *πολλά*. Several good MSS. read *πυκνά*, 'with rapid beats.'

1. 152. *ἐς δ' ἰδέτην*, 'And they glared down on the heads of all, and their look boded death. And having torn each other round cheek and throat,' etc., *ἀμφι* being retracted to the first clause. This usage is very rare in Homer. So perhaps *ἀμφι* may be taken as an adverb, 'all around,' and the accusatives be directly governed by *δρῦν*.

1. 154. *δεξιῶ*, sc. Eastward, the observer faced the North; cp. Il. 12. 239.

1. 156. *ἔμελλον*, by Attic rule *ἔμελλε*.

1. 158. *δμηλικίης* = *δμήλικας*, 'his peers.' *ἐκέκαστο* from *καίνυμαι*. For the infin. *γνώναι* introducing the points of excellence, cp. *ἀριστεύεσκε μάχεσθαι*, Il. 6. 460, Od. 5. 170.

1. 162. *εἶρω*, a present tense, found only in Odyssey = *dico*.

1. 166. *πολέσιν*, § 13. 5. 'He will prove a curse to many besides of us who dwell,' etc. Cp. *κακὸν πάντεσσι γενοίμην*, Od. 16. 103.

1. 167. *εὐδέϊλος*, see Od. 9. 21.

1. 168. *καταπαύσομεν*, conjunct., § 3. 4, 'to check,' sc. *the suitors*, taken up in the following *αὐτοί*.

1. 171. *τελευτηθῆναι*, cp. inf. v. 280, 'will be accomplished.' The sense of futurity being transferred from the *φημι* = 'I foretell,' to the infinitive. Cp. *ἔειπε φθίσθαι*, sc. *perituri esse*, Il. 13. 666, *φαίη μυθήσασθαι*, Od. 3. 125. Cp. *νόμιζε πεσεῖν*, 'believe that it will fall,' Soph. Aj. 1082.

1. 172. *Ἰλιον εἰσάνα*. = *ἐς Τροίην ἀναβήμεναι*, Od. 1. 210.

1. 178. Cp. Virg. Aen. 9. 399.

1. 180. Join ἐγὼ πολλὸν ἀμείνων σέο μαντεύεσθαι ταῦτα.
1. 181. ὑπὸ with accus. after φοιτᾶσι, 'moving to and fro beneath.'
1. 182. ἐναλοῖμοι, 'significant.'
1. 185. ἀνείης, ἀνίημι, 'to let loose,' 'to hound on.'
1. 186. ποτιδέγμενος, § 20. 4.
1. 189. παρ[α]φάμενος, 'having talked over.'
1. 190. ἀνιηρότερον, as if from ἀνιηρῆς not ἀνιηρός. αὐτῷ = Τηλεμάχῳ.
1. 191. This line has been generally rejected as an inappropriate imitation of II. i. 562. εἵνεκα τῶνδε may mean, 'with the aid of all these omens of thine.'
1. 194. ἐν πάσιν, 'in presence of all.'
1. 195. ἐς πατρός, see sup. v. 55. ἀπονέεσθαι with long initial vowel *metri grat.* Cp. Od. 7. 119 and 12. 423, and see p. 225.
11. 196, 197 = Od. i. 277, 278.
1. 199. ἔμπης here, as always in Homer, = 'notwithstanding'; οὐ τίνα is subdivided into οὐτ' οὖν. . οὔτε.
1. 202. μυθεῖαι syncope for μυθέεαι, § 17. 3.
1. 203. βεβρώσεται, § 18. 3. ἴσα, 'recompense,' neuter plural in abstract sense, as φυκτὰ = 'escape,' Od. 8. 299.
1. 204. διατρίβειν μητρὸς γάμον occurs in Od. 20. 341. Here the verb is used with direct personal object, and γάμον is added as *accus. respectus*.
1. 206. τῆς, sc. Πηνελόπειας, 'the excellence of her,' or perhaps 'that excellence,' sc. which we all know of.
1. 210. ταῦτα = 'your departure from my house.'
11. 215-217 = Od. i. 281-283.
11. 218-223 = Od. 287-292.
1. 222. χέω. . κτερεῖξω, apparently conjunctive of aorist though parallel with δώσω. Yet χέω may be the indicative future, χεύσω having dropped the σ.
1. 227. γέροντι may be most simply referred to Laertes. Others render, 'Ὀδυσσεὺς ἐπέτρεπεν οἱ [Μέντορι] οἶκον, [ἔσπε οἶκον] πείθεσθαι γέροντι [Μέντορι] καὶ [αὐτὸν] φυλάσσειν πάντα. The change of subject is not uncommon.
11. 228, 229 = sup. vv. 160, 161.
1. 230. πρόφρων, 'with all his heart,' adverbial to ἀγανὸς and ἥπιος. To ἔστω the optatives εἴη and βέζοι answer.
1. 235. μνηστήρας, subject, not object, to ἔρδειν.
1. 237. παρ[α]θέμενοι, 'jeoparding,' lit. 'staking,' as Lat. *pono*. σφᾶς § 15. 2.
1. 240. ἄνεω, with iota subscript, is nominative plural from ἄνεως, Attic form of ἀναος = ἀνανδός. Buttmann would write ἄνεω or ἀνέω as an adverb, like οὔτω. In ἡ δ' ἄνεω δὴν ἦστο the number and gender show that ἄνεω must be adverbial there (Od. 23. 93).
1. 245. Leiocritus threatens Mentor thus—You call us few (v. 241),

and so we are in comparison with the Ithacensians, but remember that you stand alone, 'and it is terrible work to fight about a meal with men who moreover [καί] outnumber you.' Even Odysseus would not stand before us, and shalt *ibou* stand? This interpretation alone fits in with the context.

l. 250. ἐλθόντ[ι], § 6. ἐπίσποι (ἐφέποι). αὐτοῦ, 'there.'

l. 255. Trans. 'He will have to wait a long while and hear news of his father in Ithaca.'

l. 257. αἰψήρην, some render as = αἶψα. Better as a descriptive epithet, 'quick to disperse,' at his bidding.

l. 261. With νίξεσθαι ἄλως, local genitive, cp. λούεσθαι ποταμοῖο, II. 6. 508. Others describe it as a *partitive* gen.

l. 262. δ χθιζὺς θ. ἦ., *tu qui venisti besternus deus*. We might expect κλυθί μιν, θεὸς δ χθιζὺς ἦλ. But the θεὸς is drawn into the relative clause.

l. 263. ἡεροειδής, 'hazy'; ἀήρ is never 'clear' air.

l. 269. προσσηύδα, governs both accusatives. φωνήσασα = 'having lifted up her voice,' intransitive.

l. 270. οὐδ' ὅτιθεν. Thou hast not been, 'nor in time to come shalt thou be.'

l. 272. οἷος ἐκείνος ἔην, supply τοιοῦτόν σε εἶναι. ἔργον τε ἔπος τε seems to signify, 'all that should be said or done.' Cp. II. 15. 234 φράσσομαι ἔργον τε ἔπος τε.

l. 274. οὐ and not μὴ, as the negative only qualifies κείνον and not the whole sentence; cp. Od. 12. 382.

l. 284. δς, as the gender shows, only takes up the word θάνατον, disregarding κῆρα. ἐπ' ἡματι = 'in [one] day.' Cp. II. 10. 48. So ἐφημέριος = 'in the course of a day,' Od. 4. 223.

l. 286. τοῖος . . ὅς τοι, 'so good . . as that I,' etc., the ὅς τοι explaining how the kindness will work; cp. Od. 11. 135, 549.

l. 289. ἄρσων, § 19. 2.

l. 293 = Od. 1. 395.

l. 295. ἐνιέναι, sc. νῆα, 'to launch.'

l. 298. τετιημένος, cp. Od. 1. 114.

l. 300. ἀνιέμενος, 'ripping up,' lit. = 'letting loose in an upward direction.' The knife is put in at the lowest part and works towards the head. Cp. κόλπον ἀνιέμενη, II. 22. 80.

l. 301. Join κτε ἰθὺς Τηλεμ. Od. 1. 119.

l. 302. ἐνέφν οἱ χειρὶ, 'he fastened on his hand;' i.e. grasped his hand. χειρὶ dative after ἐνέφν and not instrumental. Cp. Od. 3. 374; see also Aen. 8. 124. ἐξονομάζειν does not always mean, 'called him by name,' as, e.g., in Od. 5. 181, but it always implies a direct personal address.

l. 304. ἔργον τε ἔπος τε, in apposition to κακόν.

1. 305. ἐσθιέμεν, κ.τ.λ. Infinitive for imperative. μοι = 'I prithee,' ethical dative.
1. 306. Ἀχαιοί, here = Ithacensians.
1. 311. ἀκίοντα, supply με or τινά.
1. 312. ἦ οὐχ (§ 4. 3) ἄλλως ὥς = *nonne satis est quod?*
1. 313. ἦα, § 23. 4. Instead of a fresh sentence introduced by δὲ, Attic style would have put ἐμοῦ ἔτι νηπίου ὄντος.
1. 316. Join ἐπι-νήλω = *quomodo vobis inmittam*.
1. 319. ἔμπορος, 'a passenger, for I am not to be (γίγνομαι) possessed of ship or rowers.'
1. 321. ἦ ῥα, 'he spake;' not a shortened form for ἔφ-η, but an imperfect from a defective ἦμ, corresponding to Lat. *á-j-o*, i.e. *aio*.
1. 322. ῥεῖα, 'lightly,' 'without more ado.' The line was rejected, as a late interpolation made to introduce the *μηνσθήρες*.
1. 324. εἵπεσκε, § 17. 6. τις = 'one and another.'
1. 327. ὃ γε, see on Od. 1. 4, and cp. the use of *ille*, Virg. Aen. 5. 457.
- ἐπεὶ νύ περ. 'Since you see he is so terribly set [upon killing us].'
1. 334. The meaning of the gibe is that *now* the suitors find enough to do in eating the substance of Telemachus; but it would be double trouble to have to make a division of it, should he die.
1. 336. ἦδὲ [τούτῳ] ὅς τις. Cp. sup. v. 29.
1. 337. κατεβήσετο, § 20. 3. The *κατὰ* is explained by Od. 4. 680.
1. 338. Join νητὸς ἔκειντο.
1. 343. καὶ = καίπερ.
1. 345. δικλίδες, (κλίνω), doors 'folding double.' Such doors (Il. 12. 455 foll.) had double cross-bars to secure them.
1. 346. ἔσχη = ἔσκε, § 23. 4. This does not mean that she slept and lived in the store-house, but was constantly about it at all hours of the day and night.
1. 350. λαρῶτατος, (λάω), 'nicest.' For this form of comparison in an adjective with long penult, see § 12. 6.
1. 351. κάμμορον, § 7. διομένη, 'expecting.'
1. 356. ἀθρόα, predicat. with τετύχθω, 'let them all be made ready together.'
1. 363. φίλε τέκνον, *constructio ad sensum*.
1. 365. μούνος, may = 'all alone,' as Od. 3. 217; but comparing Od. 16. 117 foll.

ἡμετέρην γενεὴν μούνωσε Κρονίων,
 μούνον Λαέρτην Ἀρκείσιος υἱὸν ἔτικτε
 μούνον δ' αὐτ' Ὀδυσῆα πατὴρ τέκεν, αὐτὰρ Ὀδυσσεὺς
 μούνον ἔμ' ἐν μεγάροισι τεκὼν λίπεν,

it would rather mean her 'only child.'

1. 367. αὐτίκ' ἰόντι, 'directly you start.'

1. 369. μέν' αὖθ' = μένε αὖθι, 'remain here, abiding amongst thy possessions.'

1. 370. ἐπὶ is followed by the accusative here as if the sentence ran *κακοπαθοῦντα ἀλλήλῃσθαι ἐπὶ πόντον*.

1. 373. μυθήσασθαι, for the tense, see sup. v. 171, 'not to tell my mother before the eleventh or twelfth day be come, or she herself miss me.' The construction with πρὶν changes from conjunct. to infin. A converse change is found in Il. 17. 504 foll.

1. 375 = Od. 4. 749.

1. 376. Join κατ-ιάπτῃ = 'damage.'

1. 377. ἀπώμνυ, 'swore she would not;' so ἀπώμοτος, Soph. Antig.

388. Others render, 'swore unreservedly;' so ἀπειπεῖν, Od. 1. 91.

1. 378 = Od. 10. 346.

1. 385. ἀγέρεσθαι, an aorist inf. with irregular accent; the rule requiring that it should fall on the penult. The old critics regarded it as a shortened form of the pres. ἀγείρεσθαι.

1. 387. ὑπέδεκτό οἱ, 'promised it him.'

1. 391. ἐσχατίῃ, 'at the outer edge,' i.e. the mouth of the harbour.

1. 396. πλάζε, 'bewildered.'

1. 398. εἶατ[ο] = ἦντο, § 23. 7.

1. 403. εἶατ[αῖ] = ἦνται. See also § 8.

1. 404. ἴομεν (for ἴωμεν, § 3. 4), with the genit. ἰδοῖο, cp. Od. 1. 195.

1. 409. ἴς Τηλέμ., for the periphrasis = 'the mighty Telemachus,' cp. Od. 7. 167.

1. 412. ἄλλαι δμῳαί, 'nor the handmaids *either*.' Cp. Od. 1. 132.

1. 416. ἀνέβαινε νηὸς (cp. Od. 9. 177) follows the analogy of the construction with ἐπιβαίνειν. Generally ἀναβαίνειν, when used with a cast directly, takes the accus., Od. 3. 481, 492. ἦρχε, 'led the way.'

1. 420. ἔκμενος, properly ἰκόμενος from ἵκω, like Lat. *secundus* from *sequor* = 'favouring.' The favouring wind is in the same way called ἰσθλὸν ἑταῖρον, Od. 11. 7. οὔρος is from ὄρνυμι = 'the speeder on.'

1. 421. κελάδοντα, 'whistling;' cp. Ζέφυρον κελადεινόν, Il. 23. 208.

1. 423. ὀπλῶν ἀπτεσθαι, 'to lay their hands to the tackling.'

1. 424. Trans. 'And they raised and fixed the pine-mast inside the hollowed centre-block, and fastened it down with the forestays.' The μεσόδ[ο]μη signifies anything 'constructed in the middle,' e.g. the recess between two pilasters or beams in a house, Od. 19. 37; here of a vertical timber trough or three-sided box in a ship that held the mast upright. (See Illustration in Frontispiece.)

1. 425. πρότοναι are two ropes from the masthead to the bows. The ships only carried one square sail, so ἱστία includes all the sail-rigging as well.

1. 428. πορφύρεον, from the same root as in φρέ-αρ with reduplication, *bubbling up*; others take it of colour (φύρω, 'to make turbid'), viz.

the 'dark' wave of ruffled water that does not break into white foam. Cp. Virg. Georg. 4. 357.

1. 430. *δησάμενοι ὄπλα* = 'having made fast the sheets,' as the wind was blowing fair.

1. 431. *ἐπιστεφίας*, κ.τ.λ. See on Od. i. 148.

1. 434. *ἥω*, 'all through the morning;' accus. of duration.

BOOK III.

1. 1. This introduces the third day of the events in the Odyssey. *λίμνην*, (*λείβω*), here of the sea, as in Il. 13. 21 *βένθεσι λίμνης*.

1. 2. *πολύχαλκον*. This seems to mean 'of solid brass,' like *σιδήρεος οὐρανός*, Od. 15. 329. Others render, 'bright like polished brass.' *φαίνοι*, 'give light,' as in Od. 7. 102; 12. 383.

1. 3 = Od. 12. 386.

1. 4. *οἱ δὲ*, i. e. Telemachus and Athena. *Πύλον*—the position of the home of Neleus has always been a doubtful question. Strabo, the geographer, placed it in Triphylia, south of the river Alpheus, but the Messenian Pylos, on the coast (cp. the epith. *ἡμαθόεντα*, Od. 1. 93) opposite the island of Sphacteria, suits the story far better. From this Pylos, Telemachus reaches Sparta on the second day (Od. 4. 1), having rested one night at Pherae (3. 485), which lies in the straight line between the Messenian P. and Sparta.

1. 5. *ἔξω*, (*ἔκω*), § 20. 3. *τοῖ* = *οἱ Πύλαιοι*.

1. 7. *ἐννέα ἔδραι*. Nestor (Il. 2. 591 foll.) was lord over nine townships represented here by nine groups of sacrificers.

1. 8. *προύχοντο*, 'held in front of them,' 'ready for sacrificing.' Cp. *πρὸ δὲ δούρατ' ἔχοντο*, Il. 17. 355. *ἐκάστοθι* = at each of the nine *ἔδραι*. This gives a sum of 81 victims and 4500 men.

1. 9. *μῆρία*, see on inf. vv. 456 foll. *σπλάγχνα* includes heart, liver, lungs, etc.

1. 10. *οἱ δ' ἰθὺς*, 'now the others straightway put into shore.'

εἰσης, seems to mean 'fairly trimmed,' of a ship that 'steadies with up-right keel.' The Schol. prefers to take it of the equal rounding of the vessel's hull, interpreting it by *ισόπλευρος*. Cp. *ἀσπίς παντός' εἰση*, Il. 3. 347.

1. 11. *στεῖλαν ἀείραντες*, 'they furled the sails by brailing them up.' A sail is 'brailed up' when instead of being lowered from the mast altogether it is hauled up tight to the yard. This would be done when the crew purposed only to make a short stay. *ἐκ δ' ἔβαν αὐτοί*, that is, after mooring by stones cast out at the ship's bows (*εὐναί*), they hauled the stern close into the shore by the *πρυμνήσια*, and so landed; for they had no small boats.

1. 15. *ἐπέπλωσ*, a second aor. from *ἐπι-πλώω*, another form of *πλώω*.

1. 18. εἶδομεν, for εἶδωμεν, (οἶδα), § 23. 8 = 'let us learn.'
1. 19. λίσσεσθαι, infin. for imperat. αὐτός, emphat., 'you yourself.'
1. 22. πῶς τ' ἄρ' προσπτ. ἄρ for ἄρα by apocope, § 7.
1. 23. μυθοῖσι, 'I have never yet proved myself in speeches;' different from πειράσθαι τινος. Cp. ἔπεισιν πειρήσομαι [αὐτῶν], Il. 2. 73.
1. 27. οὐ . . οὐ. The οὐ, which negatives the whole sentence, is repeated again before the σε to emphasise it. Cp. Od. 8. 32.
1. 28. τραφέμεν is generally taken as a form of the second aor. inf. act. τραφέειν with neuter signification; others regard it as a syncopated form for -ήμεναι, i. e. τραφήναι.
1. 29, 30 = Od. 2. 405, 406.
1. 33. They were already roasting some of the meats, and were preparing others by 'piercing' (ἐπειρον) them with the spits.
1. 39. παρ, § 7. φ from the possessive ες.
1. 41. δεῖδισκ. The act of 'welcome' was performed by holding out the full cup towards the guest. Cp. δέπαϊ δειδίσκετο, Od. 18. 121.
1. 44. τοῦ γάρ, 'for it is a feast in his honour that you have fallen upon.' ἀντάν, as inf. v. 97.
1. 45. εὔξεται, for εὐξέηαι, § 3. 4. ἡ θέμις, 'which is right,' ἡ being assimilated to the gender of θέμις, as in Lat. *si qua est ea gloria*, Virg. Aen. 7. 4.
1. 48. εὔχεσθαι = 'is a worshipper.'
1. 49. ὁμηλικίῃ, lit. 'there is to me equality of age with him.' Trans. 'his years and mine are the same.'
1. 52. δίκαιος means a 'proper' man, who, as we say, 'knows what he is about.' One who practises δίκη, = the usual behaviour or custom of men. Cp. Od. 4. 691.
1. 58. Join ἀμοιβὴν ἐκατόμβῃς.
1. 60. Join πρήξαντα [ἐκείνο] οὐ ἔνεκα δεῦρ' ἰκόμεσθα.
1. 62. Trans. 'Thus she made her prayer accordingly' [ἔπειτα seems only to take up the circumstances of the scene, cp. ὡς ὁ μὲν ἐνθ' ἡρᾶτο, Od. 7. 1], 'and was herself bringing it to pass.' She seemed to be a mere mortal dependent upon Poseidon's good pleasure, but was really a goddess who could answer prayer herself.
1. 63. δέπας ἀμφικ., 'a goblet with double cup,' i. e. forming a cup at either end, something like an hour-glass open at top and bottom.
1. 64. ὡς δ' αὐτως = the later form ὡσαύτως δέ.
1. 65. ὑπέρτερα = the 'upper' or outside meats, in opp. to the σπλάγχνα. ἐρύσαντο = 'drew them off the spits.'
1. 68. Γερήνιος, of Gerenia, a Messenian town, where Nestor took refuge when Heracles sacked Pylos. ἱππότα, § 9. 3.
1. 69. ἐρέσθαι, second aor. infin. from Epic pres. εἶρομαι.
1. 71. πόθεν πλεῖτε, (πλέω), 'from whence are ye sailing over the watery ways?' The forms κέλευθα and -θοι are both found; cp. Od. 10.

ll. 71-74 = Od. 9. 252-255.

l. 72. ἦ τι . . ᾗ. These are two separate direct questions; see Od. i. 175 for the general rule for the accentuation of ἦ in double questions. *πρήξιν*, 'business,' especially 'commerce;' cp. *πρήκτες*, Od. 8. 162. *ἀλάλησθε*, perfect with pres. signif. from *ἀλάομαι*; cp. Od. 2. 370. This word suits *μασιδίως* = 'recklessly,' but is used by *zeugma* with *κατὰ πρήξιν* also.

l. 73. οἶά τε, see on Od. 9. 128. With the whole passage, cp. Thucyd. i. 5. 2 *δηλοῦσι δὲ τῶν ἡπειρωτῶν τινὲς ἔτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο ὄρων [sc. τὸ ληστεύειν], καὶ οἱ παλαιοὶ τῶν ποιητῶν τὰς πίστει τῶν καταπλεόντων πανταχοῦ ὁμοίως ἐρωτῶντες, εἰ λησταὶ εἰσιν, ὥς οὔτε ὧν πυθάνονται ἀπαξιούντων τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ ἐνεδιζόντων.*

ἀλόνωνται, § 18. 2.

l. 74. *παρ[α]θέμενοι*, 'jeoparding their lives by bringing mischief,' etc.

l. 78. This line is wanting in the best MSS, and is rightly rejected here as introducing a repetition of *ἴνα* that is unhomeric. It is probably interpolated from Od. i. 95.

l. 80. εἰμὲν, § 23. 4.

l. 81. *ὑπονηίου*, 'at the foot of Mt. Neion;' cp. Od. i. 186. *εἰλή- λουθμεν* for *εἰληλούθαμεν* = *ἐληλύθαμεν*.

l. 83. *κλέος*, see on Od. i. 282. Cp. also *πενσόμενος μετὰ σὸν κλέος*, Od. 13. 415.

l. 87. *πενθόμεθα*, so *πένθομαι*, inf. v. 187, and *ἀκούετε*, inf. v. 193, where our idiom uses an historic tense.

l. 88. *ἀπενθέα θῆκε*, 'has kept it untold.'

l. 92 = Od. 4. 322.

l. 95. Join *περὶ . . διζυρὸν*, 'wretched exceedingly.'

l. 96. Join *αἰδόμενος* and *ἐλεαίρων* with *με*. Trans. 'And do not speak comfortably through any consideration or pity for me, but tell me frankly how you got a sight of him.' Cp. *ἀντᾶν*, sup. v. 44.

l. 99. *ἔπος . . ἔργον*, see on Od. 2. 272. *ὑποστάς*, 'having made his promise.'

l. 101. *ἐνίσπες*, imperat. of second aor. of *ἐνέπω*, like *σχῆς*, *θῆς*, is a contracted form of *ἐνίσπ-εθι*. The other form of the imperat., *ἐνισπε*, is found in the middle of a verse, as Od. 4. 642; *ἐνίσπες*, II. 24. 388, is the indic. mood.

l. 103. *ἐπεὶ* here is followed by no actual apodosis. It would be possible to introduce one after *μαρνάμεθα*, v. 108, e. g. *ἐγὼ δὲ κέ τοι καταλέγω*. But, really, the form of the sentence is forgotten in the excitement of speaking. For a similar use, cp. Od. 4. 204.

l. 104. Join *μένος . . ἀσχετοί*, 'invincible in spirit.'

l. 106. *ὅπη ἄρξειεν* 'A., 'wherever A. might be our guide.' The optative of circumstances repeated from time to time.

1. 107. ὅσα μαρνάμεθα = ὅσα ἀνέτλημεν μαρνάμενοι.

1. 108. κατέκταθεν, (κτείνω), § 22. 1.

1. 110. θεόφιν, § 12. 1, 'a counsellor equal in weight to Gods.'

1. 112. περὶ, sup. v. 95. θείων, (θεῶν), § 3. 2. 112 = Od. 4. 202.

1. 113. ἐπὶ τοῖς, 'upon,' i. e. 'besides these.'

1. 114. Trans. ['It could not all be told] not even though thou shouldst abide here for five, aye! and for six years, and shouldst question me of all the ills that we noble A. endured, ere that, thou wouldst return home, wearied out.'

1. 118. ἀμφιέποντες = *occurati circa eos*.

1. 120. Trans. 'Then no one ever chose to match himself face to face with him in wisdom, since O. was far superior in all manner of craft.'

1. 124. It is simpler to render both *εὐκότες* and *εὐκότα*, 'like.' 'Verily, the speaking is like his; nor would you think that a young man would speak thus like [one so much older].' Others translate both words 'seemly;' or the first 'like,' and the second, 'seemly.'

1. 126. εἰως, (§ 3. 2), here = *τέως*, 'all that while.'

1. 127. ἀγορή, the general assembly of the people; βουλή, the cabinet council of the *γέροντες*. Cp. Od. 2. 26. See also Il. 2. 50-53

κέλευσε

κηρύσσειν ἀγορήνδε Ἀχαιοὺς...

βουλήν δὲ πρῶτον μεγαθύμον ἴζε γερόντων.

1. 129. [ἐ]φραζόμεθα, 'we schemed how the best issue might be secured for the A.' ἀριστα, neut. plur. used as an abstract noun. Cp. *Iso* Od. 2. 203, *φυκτὰ*, 8. 299.

1. 131. Modern editors generally reject this line, as inconsistent with the following one, and as anticipating the account of the departure inf. v. 152.

1. 132. καὶ τότε. Here begins the apodosis.

1. 133. πολέες, § 13. 5.

1. 137. They summoned an assembly, 'thoughtlessly and not in order,' by appointing it for evening. As clear heads were needed, morning would have been the proper time. The words οἱ δ'... Ἀχαιῶν are parenthetical, giving the reason why the assembly was οὐ κατὰ κόσμον.

1. 139. βεβαρηότες, a second perf. from *βαρέω* with intrans. signification.

1. 142. Join νόστου ἐπ' εὐρ. v. θ.

1. 143. ἐήνδανε (*ἀνδάνω*), with double augm. βούλετο, 'he preferred' Cp. inf. v. 232.

1. 146. οὐδὲ τὸ, 'nor did he know this, viz. that she was not minded to comply;' sc. Ἀθηναίη.

1. 151. ἀέσαμεν (*ἀήμι*), 'we rested:' properly of 'breathing' in sleep. Cp. πνέοντα ὕπνῳ, Aesch. Cho. 619.

1. 152. πῆμα κακοῖο, 'the curse of misfortune.' Join ἐπ' ἥρτυε.

1. 154. βαθύζωνος describes the wearing of the ζώνη not high under the

breast, but low down over the hips : as we make the distinction between 'short and long waist.'

l. 155. ἡμίσεες δὲ, the antithesis to οἱ μὲν (v. 153), who appear again as ἡμίσεες in v. 157.

l. 157. ἐλαύνομεν, sc. νέας, to which the following αἱ δὲ refers.

l. 158. μεγακήτεια, 'gulfy,' connected with κητώεις, καιάδας, χανδάνω. See Buttmann Lexil. § 70.

l. 161. Join ἐπὶ-ῶρε, as in inf. v. 176.

l. 162. Join ἀποστρέψαντες νέας. ἀμφιέλισσαι occurs only in the fem. gender as an epith. of ships. The lexicons give the meaning 'rowed on both sides,' or 'rocking from side to side.' It is more probably as descriptive epithet of the ship's shape = 'rounded at either side,' (ἐλιξ). This would be parallel to the later phrase στρογγύλη ναῦς. Join οἱ μὲν... ἀμφ' Ὀδυσσ. = 'Odysseus and his followers.'

l. 164. Though later writers employed ἐπίηρα as one word, it would seem that in the Homeric phrase ἐπὶ belongs to φέροντες, or is used adverbially. ἦρα may be (vide Buttm. s. v.) an accus. sing. from ἦρ = χάρις or an accus. plur. from an adjective ἦρος (ἄρω). In Il. 14. 132 we have θυμῷ ἦρα φέροντες.

l. 166. δ = 'that,' Lat. quod.

l. 168. νῶι, (§ 15. 1) = 'me and Odysseus.'

l. 169. ἐν Λέσβῳ. The first day's voyage was to Tenedos (v. 159), the second to Lesbos. 'In Lesbos he found us debating on our long voyage home, whether we should go above steep Chios in the direction of the Psyrian isle, keeping it (νῆσον) on the left, or below Chios past gusty Mimas.' There would be a choice of routes from Lesbos to Euboea; the first, directly across the Aegean, passing outside Psyra which lies W.N.W. of Chios; the second, between Chios and the Erythrean peninsula, and thence by short voyages from Cyclad to Cyclad till they made Euboea.

l. 170. παιαπαλόεις, expressing the rugged lines of upheaved rock on the Chian coast, from παιπάλλω a reduplicated form from πάλλω, as δαίδαλλω from root ΔΑΛ.

l. 176. αἱ δὲ, sc. νέες.

l. 177. ἰχθυόεντα, like Horace's belluosus Oceanus (Od. 4. 14. 47), refers to the dangers of the sea. The Greeks in the heroic period reckoned fishes among beasts of prey (cp. ἰχθύες ἀμνησται, Il. 24. 82), and never ate them except under pressure of hunger. Trans. 'monster-teeming deep.'

l. 178. At Geraestus, the S. promontory of Euboea, where was a temple of Poseidon, 'they put in to shore during the night.'

l. 179. ἐπὶ... ἔθεμεν, sc. on the altar. With πέλαγος μετρ., cp. Virg. Georg. 4. 389 aequor curru metitur.

l. 181. Τυδείδῳ, § 4. 3.

1. 182. ἴστασαν, the imperfect tense, is a probable conjecture for the commoner reading ἔστασαν, which is described as a shortened form for ἔστησαν, first aor. third plur.

ἔχον, sc. νέας. 'I kept my ships sailing for Pylos;' so ἔχουν with ἵππους = 'to keep driving,' Il. 3. 263. Cp. Od. 9. 279; 10. 91.

1. 184. φίλε τέκνον, Od. 2. 363. ἀπευθὺς, active, 'without tidings;' in sup. v. 88 it is used passively.

1. 185. κείνων, genit., depending on οἶδα, as in Il. 12. 228 ὅς σάφα θυμῷ εἰδείη τεράων. Οἷ τε .. οἷ τε are then the subdivisions of the whole number.

1. 187. πύθομαι, cp. sup. v. 87. ἦ, sup. v. 45. κεύθω properly means to 'keep in the dark,' like Lat. *celare*, and so used with personal object.

1. 188. ἐγχεσι-μήρους. The termination is of uncertain origin. The older commentators referred it to μοῖρα, others to μαρ-μαῖρα, in the sense of 'brilliancy' or 'distinction.' Perhaps it is connected with root MEP, appearing in μερ-μερίζω, Lat. *me-mor*, 'men whose thoughts are about ἔγχεα.'

1. 190. Ποιάντιον, 'of Poes,' a prince in Thessalian Magnesia.

1. 193. ἀκούετε, cp. sup. v. 87. Join καὶ αὐτοί, to which the participial sentence is a concessive addition; 'though far away.'

1. 194. Trans. 'How he came,' etc.; the accent on ὤς is from the enclitic τε that follows.

1. 195. ἐπισμυγερῶς, 'miserably,' from μογερὸς (μόγος), the σ is inserted as in σ-μικρός; the change of ο to υ is the same as in ἐπάνυμος from ὄνομα. κείνος ἀπέτισεν, sc. Αἴγισθος.

1. 197. κείνος ἐτίσατο, sc. Ὀρίστης. The word πατροφονῆα, generally meaning one who slays his οὖν father, is explained by the addition δ .. ἕκτα, see on Od. 1. 1.

1. 198 = Od. 1. 300.

1. 199. This and the next line are bracketed, as being an interpolation from Od. 1. 301, 302.

1. 203. ἐτίσατο, sc. πατροφονῆα. Trans. 'And the A. will spread his fame abroad, even for men yet unborn to hear of.' Modern edd. concur in the reading πνέσθαι, the majority of MSS. give ἔσσομένοισιν ἀοιδῇν.

1. 205. περιθεῖν, 'invest me with,' cp. ἐπιειμένος ἀλκῇν, Od. 9. 214.

1. 206. τίσασθαί τινά τινος. Here only and Il. 3. 366 τίσασθαί τινα κακότητος.

1. 209. The words καὶ ἐμοί, in this line, are not superfluous after the μοι of v. 208, if it be merely used in an unemphatic ethical sense = 'I'm sorry to say.' Others explain the second clause as a corrective epexegetis, p. 228. τετλάμεν, perfect with pres. signification. ἔμψης, here, as always in Homer, 'notwithstanding.'

1. 214. Nestor supposes either that Telemachus has voluntarily ceded his rights, or that, influenced by some oracle, the populace are making common cause with the pretenders to the crown.

l. 216. Trans. 'Who knoweth whether he (sc. thy father, sup. v. 209) having come may take vengeance on their outrages, either by himself alone, or all the Greeks together?' sc. ἀποτίσονται ἐλθόντες. It is uncertain whether ἀποτίσεται be the fut. indic., or, as is more likely, be put for ἀποτίσῃται. Join σφί with the verb = 'on them.'

l. 218. εἰ γάρ, 'if only!' spoken as a wish expressed, but taken up again in v. 223, after the parenthesis, so as to form the protasis to the sentence τῷ κέν τις. 'In that case, many a one of those suitors would forget all about his marriage.'

l. 227. οὐκ ἂν ἐμοί γε = 'This could never take place, as far as any hopes of mine go.' Cp. ἐμοί δέ κεν ἀσμένῳ εἴη, Il. 14. 108.

l. 230. σε ἔρκος, see on Od. 1. 64.

l. 231. Trans. 'A god indeed, if he chose, could bring a man safe home even from afar.' So ἐς οἶκον σωθῆναι, Hdt. 4. 97. For this absolute use of the optat. mood, cp.

τούτου γ' ἐσπομένοιο καὶ ἐκ πυρὸς αἰδομένοιο
ἀμφοὶ νοστήσαμεν,

Il. 10. 247. οὐ τις πείσειε γυναῖκα, Od. 14. 122. Cp. also inf. v. 321.

l. 232. βουλοίμην. The contrast is between reaching home safe at last, after much suffering, and a speedy return like Agamemnon's, which so soon had a fatal ending. With βούλεσθαι ἤ, cp. inf. Od. 11. 489.

l. 235. Join ὑπ' Αἰγ. καὶ ἥς ἀλόχοιο. The dat. δόλω stands alone, 'by craft.'

l. 238 = Od. 2. 100.

l. 241. ἐτήτυμος, reduplicated form of ἔτυμος (ἐτεδς from εἰμῷ, properly meaning, that which is), stands here almost in an adverbial sense, 'For certain, there is no more return for him.'

l. 242. φράσαντο, (φράζομαι), 'designed,' § 19. 1.

l. 244. ἐπεὶ περίοιδε, 'since he is acquainted beyond all others, with men's customs and thoughts.' So βουλῇ περιδμεναι ἄλλαν, Il. 13. 728; cp. περὶ πάντων, Od. 1. 255.

l. 245. ἀνάσσειν, aor. mid. inf. of ἀνάσσειν, only found here. 'For they say that he hath been king through three generations of men.' γένεα, accusative of duration of time. τρίς, *ter*, is here equivalent to τρία. So, speaking of Nestor, the poet says, Il. 1. 250-52

τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
ἐφβίατο . . μετὰ δὲ τριτάτοιςιν ἀνασσειν.

The Greeks reckoned a generation at about thirty years. So Hdt. 2. 142 γενεαὶ γὰρ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστιν.

l. 246. Join ὥς τε ἀθάνατος, 'like an immortal.'

l. 251. Ἄργεος, a genit. of place. So οὗτ' ἠπείροιο μελαίνης οὗτ' αὐτῆς Ἰθάκης, Od. 14. 97; cp. Od. 1. 24. Ἀχαικόν, as distinguished from Πελασγικόν Ἄργος in Thessaly, Il. 2. 681.

l. 252. ὁ δὲ θαρσ., though put as an independent sentence, is equivalent to, 'so that he had the courage to slay him.'

l. 255. ἦ τοι μὲν, 'Verily, thou thyself suspectest this, how it would have turned out, if,' etc. Another reading is ὥς περ ἐτύχθη, followed by a full stop; meaning that Telemachus was right in suggesting that such an outrage implied the absence of Menelaus.

l. 256. For ζῶντ' others read ζῶν γ' = 'If he had found him so much as alive,' to say nothing of what he would have done, had he caught him red-handed.

l. 258. τῷ, 'in that case.' The particle κε must be repeated with κατέδαψαν, dilaniassent. Join οὐδὲ θανόντι. The nom. to ἔχευαν is Ἀχαιοί, not expressed.

l. 260. The reading Ἄργεος gets over the difficulty of the digammated φάστεος after ἑκάς, but introduces a geographical confusion. The other reading, ἄστεος = Μυκήνης, inf. v. 305.

l. 261. μέγα, 'monstrous.'

l. 262. κείθι, sc. at Troy. πολέας, a dissyllable, §§ 4. 3; 13. 5.

l. 263. μυχῷ Ἄργεος, not so much = 'the heart of the Peloponnese,' as describing the position of Mycene, in the far corner of the plain of Inachos, in the Argive territory.

l. 266. δία, 'lady.' φρεσὶ, 'understanding.'

l. 268. εἶρυσθαι seems to be a syncopated form of the pres. infin. of εἶρύομαι with change of ε to ει, or to be formed on the analogy of verbs in μι.

l. 269. μιν. There are no less than four personages to whom this pronoun may refer: Agamemnon, the Minstrel, Aegisthus, and Clytaemnestra. The two former may be dismissed as unlikely, leaving the decision between the two latter. Of Aegisthus it may be said that the gods had begun to prepare for his ruin as soon as he began to plan his treachery, and from this point his destruction works itself out without delay. But on the whole it is best to understand by μιν Clytaemnestra; δαμῆναι will then mean to be 'overcome,' and to yield to Aegisthus. Cp. Il. 14. 315 θεῶς ἔπος. . θυμὸν ἐδάμασσαν, ibid. 353 φιλότῃτι δαμείς. The words ἀλλ' ὅτε δὴ form then a direct antithesis to τὸ πρὶν μὲν, sup. v. 265.

l. 272. ὄνδε δόμενδε, cp. Od. 1. 83.

l. 274. ὑφάσματα, such e.g. as the πέπλος given to Athena, Il. 6. 302.

l. 276. ἡμεῖς μὲν γάρ, 'now we.' See sup. v. 262.

l. 280. ἀγανοῖς. Sudden deaths of men were ascribed to the 'painless shafts' of Apollo: those of women to the arrows of Artemis. See Od. 11. 172.

l. 286. καὶ κείνος, 'he too.' This implies that Nestor had gone on alone.

1. 287. Μαλειαί (Μάλεια, Od. 9. 80), the S.E. headland of the Peloponnese.

1. 290. τροφόντα, 'swollen,' 'big;' cp. τροφι κῦμα, Il. 11. 307. Aristarchus read τροφόντο, *intumescebant*.

1. 293. αἰπεία εἰς ἄλα, 'sheer into the sea.'

1. 295. σκαῖον = 'western:' in geographical descriptions, the face fronts northward.

1. 296. The μικρὸς λίθος is the λισσὴ πέτρη of v. 293.

1. 297. σπουδῇ, 'with much ado,' = hardly; cp. μόγῃς.

1. 299. τὰς πέντε, 'the other five,' in opposition to τὰς μὲν, v. 291.

1. 300. Αἰγύπτῳ. Homer uses this word to express both the land of that name, and also the Nile, 'the river of Egypt.' Cp. Od. 4. 355, 477.

1. 301. 'Thus he indeed went wandering.' We should rather expect *ζῶς*, which Nitzsch reads.

1. 303. τόφρα δέ, 'but in the meanwhile.'

1. 304. The common reading inverts the order of vv. 304, 305, putting only a comma at *λυγρά*. The order given in our text has the authority of the Scholiast on Soph. Electr. 267, by whom the lines are quoted. The mistake may have arisen from a misinterpretation of ταῦτα, which does not refer to what follows, but to the preceding words, sc. v. 264 foll. Aegisthus compassed Agam.'s death, and then, after the murder, ruled with a rod of iron for seven years over Mycene.

1. 306. τῷ δὲ ὀγδοάτῳ, 'but in the eighth year (cp. τῷ δ' ἄρα πέμπτῳ, Od. 5. 263) the noble Orestes came as an avenger upon him (κακὸν οἱ).'
Cp. Od. 2. 166.

1. 307. Ἀθηνάων. This is a different account of the story from that followed by the Greek tragedians, who represent Orestes as sent to Phocis. The reading of Zenodotus here was ἀπὸ Φωκῆων.

1. 308 = Od. 1. 300.

1. 309. δαίνυ τάφον, 'gave a funeral feast.' So δαίνυναι γάμον, Od. 4. 3. It is here implied that Clytaem. perished along with Aegisth.

1. 311. In βοὴν ἀγαθὸς the hero is represented as a general, shouting the word of command to his troops (μακρὸν ἄνσε, Il. 3. 81), or encouraging his friends, or striking terror into the foe. Cp.

εἰ μὴ ἄρ' ὀξὺν νόησε βοὴν ἀγαθὸς Διομήδης
σμερδαλέον δ' ἐβόησεν ἑποτρύνων Ὀδυσῆα. Il. 8. 91, 92.

1. 315. Join κατα-φάγωσιν.

1. 318. ἄλλοθεν, 'from abroad,' sc. ἐκ τῶν ἀν., 'from those nations from which one would never have a hope in his heart to return, whom storms have once drifted into so vast a sea.'

1. 319. For μέγα τοῖον, cp. Od. 1. 209.

1. 321. For ἔλπιτο without ἀν, see sup. v. 231.

1. 322. τῇ δεινόν τε. The εἰ is lengthened because originally δεινός is spelt: with the digamma, δφεινός.

l. 327. *λίσσεσθαι*, infin. for imperat. *αὐτὸς*, the reading of Aristarchus; *αὐτὸν* the commoner reading.

l. 333. The tongues of the victims, as being the choicest portion, were cut out, and burned (inf. v. 341) in honour of the Gods.

l. 334. *τοῖο*, sc. *κοίτοιο*, 'it is time for it.'

l. 337. *ἦ βᾶ*, see on Od. 2. 321.

ll. 338, 339 = Od. 1. 146, 148.

l. 340. *νώμῃσαν*. Cp. Od. 18. 418 *οἶνοχόος μὲν ἐπαρξάσθω δεπάεσαι*. This settles the construction of *δεπάεσαι*. The cups were not brought round but stood already on the board by each guest. The force of *ἐπὶ* in *ἐπαρξάμενοι* is that of 'in succession,' as in *ἐπ-οίχεσθαι*. Cp. Od. 18. 425 *νώμῃσαν δ' ἄρα πᾶσιν ἐπι-σταδόν*. The meaning of the ritualistic word *ἀρχεσθαι* is 'to offer a first portion to the Gods.' Cp. *ἀπαρχαί, καταρχαί*. Putting these interpretations together, we have as the whole meaning, 'They served it round to all, having poured a first drop into their cups in succession.' The *κούροι* carried the bowl (*κρήτηρ*) and a ladle (*πρόχους*), with which a drop was put into each cup; this drop was then poured out as a libation, and the cup filled for the man's own drinking.

l. 347. *ὦς... κίοιτε*, epexegetis of *τό γε* in the preceding line. *ἐμείο*, § 15. 1.

l. 348. The order of the words is *ὦς τε παρά τευ* (§ 15. 3) *ἡ πάμπαν ἀνείμ*. ('short of clothing'), *ἡ ἐπενιχ*. ('badly off'), 'who has not in his house cloaks (either to wear, or to use as coverlets, Od. 4. 299) and many blankets, either for himself or for his guests to sleep softly on.'

l. 352. *τοῦδ' ἀνδρός*, 'this man' of whom I am now thinking, viz. Odysseus.

l. 353. *ικρίόφιν*, § 12. 1; see on Od. 5. 163. *ὄφρ' ἂν*, 'so long as.'

l. 357. Join *σοὶ πείθεσθαι*.

l. 364. *ὀμηλικίῃ* for *ὀμήλικες*, as in Od. 2. 158.

l. 365. *ἐνθα*, explained by the following words *παρὰ νηί*.

l. 366. The *Καύκωνες* lived in Triphylia to the North of Nestor's dominion.

l. 367. The *χρεῖος* was probably a claim for stolen cattle. Cp.

ἦ τοι Ὀδυσσεὺς

ἦλθε μετὰ χρεῖος τό βᾶ οἱ πᾶς δῆμος ὀφείλλε,

μῆλα γὰρ ἐξ Ἰθάκης Μεσσηνίοι ἄνδρες ἄειραν,

Od. 21. 17; *ὀφείλλειν* Epicè for *ὀφείλειν*.

l. 373. *ὅπως ἶδεν*, 'how he had seen,' i.e. at the sight he had seen. Eustathius reads *ἐπεί*.

l. 376. Join *ᾧδε*, not with *νέφ*, but with *ἔπονται*, 'accompany thee as I see they do.'

l. 378. *τριτογένεια* probably means only 'born from the water.' Cp.

Ὠκεανὸν τε, θεῶν γένεσιν καὶ μητέρα Τηθὸν,

Il. 14. 201, though later legends referred the word to a Boeotian stream

called Triton, or to a lake of the name in Egypt, both connected with the worship of the goddess. Others, finding that in the Cretan dialect *τριτῶ* = *κεφαλῇ*, saw in the word the embodiment of the story of Athena's birth from the head of Zeus.

1. 380. *δίδωθι*, the oldest form of the imperat., § 23. 1.

1. 382. *ῥέζειν*, like *ἔρδειν* = 'to sacrifice.' Cp. Lat. *facere* and *operari*. *ἦνιν* was referred by the ancients to *ἔνος* = 'one year old,' which makes *ἀδμήτην* superfluous. It is better to connect it with *ἄνω*, *άνώω*, and so make it = *τέλειος*.

1. 384. *περιχεύας*, i. e. not by melting, but by laying on gold in leaf or foil.

1. 387. *ἔδ*, § 15. 2.

1. 389 = Od. I. 145.

1. 390. *ἀνα-κείρασσεν*, 'mixed up.' Cp. Od. 9. 209.

1. 392. *κρήδεμνον*, here = 'the stopper' that made fast the top (*κάρα-δέω*) of the jar, or perhaps 'the string' over the cork.

1. 396. *οἱ μὲν*, sc. *νῆες καὶ γαμβροί*, sup. v. 387, who had each his own apartment (*οἰκόνδε ἔβαν*, cp. inf. v. 413) in the court of the palace. *αὐτοῦ*, in next line, means 'in the actual house,' sc. *ὑπ' αἰθούσῃ*, 'under the echoing verandah' formed by a sloping roof from the front wall of the house.

1. 399. *τρητοῖς*, see Od. I. 440.

1. 401. Join *ὅς παίδων*, cp. Od. 5. 448. The married sons had detached lodgings in the court; the unmarried Peisis. (*ῥιθEOS*) sleeps in the house, as Telemachus does.

1. 403. *πόρσυνε*. This phrase, which is used in the honourable sense of 'sharing the bed' as a wife, gains its meaning from the fact that the wife is the one who has free access to the husband's room, and actually prepares his bed for the night's rest. So Theocr. 6. 33

*αὐτὰρ ἐγὼ κλαζῶ θύρας ἔς τέ κ' ὁμόσση
αὐτά μοι στορέσειν καλὰ δέμνια.*

1. 408. *ἀποστιλβοντες ἄλ.*, 'shining with an oil-like gloss.' The gen. may have been suggested by the *ἀπὸ* in composition, as the dative is more natural, as in Il. 18. 595

χιτῶνας ἐννήητους ἦκα στίλβοντας ἐλαίφ.

See too on Od. 7. 107. Others interpret it of a sort of varnish.

1. 410. *Ἀἰδόσθε*, sc. *δόμον*, 'to the house of A.,' always a person in Homer.

1. 411. *οὔρος*, 'warder,' from *ὄρ-άω*. Cp. Lat. *tueri* in a similar double sense.

1. 418. *κρηγήνate*, with double *η*, from *κραίνω*.

1. 419. *ἰλάσσομαι*, indic. fut. after *ὄφρα*, so with *ὅπως*, Od. I. 57.

1. 420. *ἐναργής*, cp. Virg. Aen. 4. 358 *manifesto in lumine vidī*. *θεοῦ*, sc. *Ποσειδῶνος*.

- l. 421. ἐπὶ βούν, 'for a cow:' so ἐπὶ τεύχεα ἐσσεύοντο, Od. 24. 466.
- l. 422. βοῶν ἐπιβουκόλος, a pleonasm, like αἰ-πόλος αἰγῶν, Od. 17. 247. Cp. inf. v. 472.
- l. 427. οἱ δ' ἄλλοι μένετε, for this use of imperat. cp. Od. 2. 252.
- l. 429. ἔδρας, 'places' for the guests. ἀμφὶ must go with πένεσθαι, but it is superfluous, and, as it were, an afterthought. οἰστέμεν is the second aor. infin., § 20. 3.
- l. 432. χαλκεύς, called χρυσοχόος, sup. v. 425.
- l. 433. πείρατα = *instrumenta*; lit. the 'completions' of his art, in which word the significations of πείρατα easily meet.
- l. 436. ἀντιώσω, see on Od. 1. 25.
- l. 439. ἀγέτην κεράων. So ἔλκειν ποδός, Il. 17. 289. ἄγειν χεροῖν, Eur. Bacch. 1068.
- l. 441. ἐτέρη, sc. χειρὶ = 'the left.' οὐλᾶς. It is difficult to decide whether this word be connected with ὅλος = 'whole grains,' or the root *fel* appearing in ἀλέω, ἄλευρον, which would make it = 'coarse-ground grain.' The latter seems on the whole better, and more consistent with the Attic form ὀλαῖ, Aristoph. Eq. 1167, Pax. 948. The grain when poured between the horns of the victim is called οὔλο-χύται (v. 445).
- l. 445. κατήρχετο. Cp. Il. 1. 449
 χερνίφαντο δ' ἔπειτα καὶ οὔλοχύτας ἀνέλοντο,
 sc. took them out of the κάνεον to sprinkle. Here κατήρχ. οὔλοχύτ. is equivalent to κατήρχ. ἀνελόμενος οὐλ. 'He began the sacred office with handwashing and the grain for sprinkling, and he prayed earnestly to Athena at the initiatory rite, throwing in the fire the lock of hair from the victim's head; but when they had prayed and tossed the sprinkled grain,' etc. The ἀπαρχόμενος is defined more closely by the words which follow it. Cp. ἀπὸ τρίχας ἀρξάμενος, Il. 19. 254.
- l. 450. ὀλόλυξαν, 'raised a joyful cry,' at the consummation of the sacrifice; not a shriek of horror. For ὀλολυγῇ in this good sense, cp. Eur. Med. 1176.
- l. 453. ἀνελόντες, 'having raised the victim[*'s* head], equivalent to αἰερύσαντες, Il. 1. 459; 2. 422.
- l. 454. ἔσχον, 'held him fast.' This was to facilitate the next process (σφάζειν, 'cut the throat').
- l. 456. διέχευαν, 'dismembered.' μίστυλλον (v. 462), 'cut into small pieces.' ἄφαρ δέ, 'and at once they cut out slices from the thighs, all properly, and wrapped them in fat, making a double layer of it.'
- l. 458. δίπτυχα may be taken as an adverbial accus. plur., or better, as a fem. accus. sing. (agreeing with κνίσην), a metaplastic form from δίπτυχος pointing to a nom. δίπτυξ. Cp. δίπτυχα λάπην, Apoll. Rhod. 2. 32. For a description of meat from the thigh thus wrapped in an upper and lower layer of fat, cp. Soph. Antig. 1011 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

l. 459. σχιζης, § 9. 6.

l. 460. παρ' αὐτὸν ἔχον, 'came to his side and held.'

ll. 461, 462 = Od. 12. 364, 365.

l. 463. The apodosis begins with ὤπων δ', 'then they set to roasting them.'

l. 466. ἔχρισεν λίπ' ἐλαίῳ [and simply λίπ' ἄλειψεν Od. 6. 227], 'anointed him with oil-olive.' According to Herodian λίπ' was an actual dative, sc. λίπαι or λίπα, from an old noun τὸ λίπα, so that ἐλαίῳ is an adjective. Others regard λίπα as an adverb analogous in form to κρύφα, τάχα = 'smoothly,' 'oilily.'

l. 471. ἀνέρες ἐσθλοὶ, so κούροι, sup. v. 339, Od. 1. 148.

ἐπι-όροντο, acc. to some = 'rose up,' or 'passed along them,' like ἐποιχεσθαι, 'to wait on the guests;' others, with more probability, refer ὁρμαι to a root *or*, *For*, from which come ὁράω and οὐρος, 'looked after them,' i. e. 'waited on them.'

l. 472. οἶνον οἶνοχ., a pleonasm, as sup. v. 422. The ultima of οἶνον is long before the digammatized word *Φολνοχοεῦντες*.

l. 476. ὕφ' ἄρματ' ἄγοντες, here, as often = 'under the yoke;' ἄρματα of one chariot, but in plural number, as including all the apparatus connected with it, cp. τόξα, μέγαρα, ἱστία. ὁδοῖο, partitive gen., 'some of his journey;' so in Il. 24. 264 ἵνα πρήσσωμεν ὁδοῖο.

l. 481. βήσето, § 20. 3. ἄν, § 7.

l. 484. ἐλάαν, infin. denoting purpose; cp. Od. 1. 138 νήσασθαι.

l. 486. σείον ζυγόν, 'kept rattling the yoke supporting it [on their necks] at either end.'

l. 487. δύσето, § 20. 3.

l. 488. Φηραι, on the N.E. side of the Messenian gulf.

l. 490. ἄεσαν, see on sup. v. 151.

l. 493. The verse is wanting in the majority of MSS.

l. 495. ἔξον, § 20. 3.

l. 496. ἦνον, ἄνω, i. q. ἀνώ, 'made for their journey's end,' 'for so quickly the swift horses bore them forward.' Others take ὑπέκφερον intransitively, as in Il. 23. 376

ᾧκα δ' ἔπειτα.

αἱ Φηρητιῶδες ποδώκεες ἔκφερον ἵπποι.

BOOK IV.

l. 1. οἱ δέ, sc. Telemachus and Peisistratus. This introduces the evening of the second day after their departure, the first night being spent at Pherae, Od. 3. 488. Λακεδαίμων is the name for the district of which Sparta was the capital. κοίλην is best described by Euripides (Cresphont. 1). κοίλην γὰρ, ὄρεσι περίδρομον, 'mountain-pent;' the surrounding mountains being Taygetus on the west, and Parnon on

east. *κητώεσσαν* (for which Zenodotus wrote *καιετάεσσαν*) = 'with deep ravines,' perhaps from *κε-άω*, 'to split.' But vid. Buttm. Lexil. s. v.

l. 3. *δαινύντα γάμον*, cp. Od. 3. 309.

l. 5. Menelaus had promised his only daughter Hermione to Neoptolemus, while they were still at Troy; now he 'was just sending her off' in performance of his promise.

l. 7. *ἐξετέλειον*, 'were bringing to accomplishment.'

l. 8. *ἱπποισιν*, instrumental dative.

l. 9. *ἄστν* = Phthia, in Thessaly.

l. 10. *ἦγετο*. Menelaus was 'bringing home' for his son a bride from their own city, Sparta.

l. 11. *τηλύγετος* seems to mean 'grown big,' and = Lat. *adolescens*. The notion of 'last-born' or 'late-born' from *τῆλε* is unsatisfactory, and the first part of the word may be referred to *θάλ-λα*, or to an adjective *ταῖς* = 'big,' seen in *Ταύγετος*, 'the huge mountain.' See on *Τηλέπυλος*, Od. 10. 82; cp. further, Il. 5. 153; 9. 143, 482, Od. 16. 19; to which passages the meaning 'grown up' is quite appropriate. And here, Megapenthes, born after Helen's flight, but before the Trojan expedition, would now be 19 or 20 years old. The 'great grief,' which the name implies, commemorates Helen's faithlessness.

l. 13. *ἔπει*, *metr. grat.*

ll. 15-19. Athenaeus says that these lines were interpolated by Aristarchus, partly from Il. 18. 604-606. Most modern editors reject them, but the first two seem almost necessary to give a meaning to the opposition in *τῷ δ' αὖτε*, v. 20.

l. 19. *κατὰ μέσσοις* defines more closely *κατ' αὐτοῖς*, with which cp. *θαύμαζον κατὰ δῶμα*, inf. v. 44. *ἐξάρχοντος* [sc. *Διδοῦ*] *μολπῆς*, genit., as *ἐξήρχε γόοιο*, Il. 18. 51.

l. 20. *ἐν προθύροισι*, sc. at the entrance of the *αὐλή*.

l. 26. *τῶδε*, 'yonder,' cp. *ἦδ'*, Od. 1. 185.

l. 27. *ἔικτον*, a syncopated form of the dual from perfect *ἔοικα*. The dual of pluperf. occurs inf. v. 662.

l. 28. For *σφῶιν*, cp. § 15. 1; *καταλύσομεν* for *-ωμεν*, § 3. 4.

l. 29. Join *ἦ πέμπωμεν ἱκανέμεν ἄλλον*. Eteoneus thought the house was full enough already, and it might be wiser to 'send them on to visit some one else, for him to entertain them.'

l. 33. Notice the combination of dual and plural, *φαγόντε.. ἱκόμεθα*, we are come hither [waiting to see] whether Zeus will for the time to come ease us of our sorrow.' Menelaus has learned kindness in the school of adversity.

l. 36. *προτέρω*, 'forwards,' *θωινηθῆναι* (*θωινάομαι*), 'that they may feast.'

l. 37. *κέκλετο*, §§ 18. 2; 20. 4.

l. 38. *σπίσθαι*, from *ἔπομαι*, *ἐσπόμην*.

l. 39. *λῦσαν ὑπὸ ζ.*, 'from beneath the yoke,' cp. Od. 7. 5.

- l. 41. ἀνά... ἔμειξαν, cp. Od. 3. 390.
- l. 42. ἐνώπια. See plan of house. παμφανόωντα, because they were whitewashed, or because the sun streamed through the gateway and lit them up.
- l. 45. The order of the words is αἶγλη γὰρ πέλεν ὥς τε [αἶγλη] ἡελίου ἥ ἐσελήνης.
- l. 47. ὀρώμενοι, 'gazing,' with the additional notion of wonder = Od. 10. 181.
- l. 50. οὔλος, in this sense of 'shaggy' or 'with close nap,' is referred by Buttmann to ἐίλω = 'squeeze.' It is more likely parallel to Lat. *vellus*, Greek *φέριον*, Eng. 'wool.'
- l. 51. ἐς θρόνου ἔζοντο, cp. θῶκόνδε καθίζανον, Od. 5. 3.
- ll. 52-58 = Od. 1. 136-142.
- l. 59. δεικνύμενος, see on Od. 3. 41.
- l. 61. πασσαμένω, sc. σφῶ, accus. object of ἐρησόμεθα.
- ll. 62-64. The Alexandrian critics rejected these lines as unnecessary, and as containing an unhomeric form σφῶν, the dative elsewhere being σφῶιν. Trans. 'the type of your parents is not lost in you' (Haym.). σφῶν dativ. *eticus* = 'as far as you are concerned.'
- l. 65. νῶτα. Slices from the back or chine were the best pieces reserved for honoured guests. Cp. Od. 8. 475.
- ll. 67, 68 = Od. 1. 149. 150.
- l. 70 = Od. 1. 157.
- l. 73. ἤλεκτρον. It is impossible to decide whether this is amber—so called, as Buttmann thinks, from its attractive properties (ἐλκω)—or a mixture of gold and silver in the proportion 5 : 1, which it certainly meant in later times. Amber as a decoration would not be very lustrous.
- l. 74. 'Like unto this, no doubt, is the court of Zeus within, for the untold multitude of things that are here.'
- l. 75. ὅσσα is roughly equivalent to ὅτι τόσα. The proper meaning of αὐλή is the outer court. If we retain that meaning here, Telemachus must be supposed to be thinking of the place where the splendour of the palace first struck his eye. But probably αὐλή is loosely used for the whole dwelling, as in Il. 24. 452.
- l. 77. See on Od. 2. 269.
- l. 80. Trans. 'But of men, whether any one rival me in wealth or not [I care not].' For the conjunctive, cp. Il. 9. 701 ἀλλ' ἢ τοι κείνον μὲν ἐάσομεν ἢ κεν ἴησι ἢ κε μένη.
- l. 82. ἡγογόμεν, sc. τὰ κτήματα.
- l. 83. Αἰγυπτιῶνς, three syllables. The countries are not mentioned in any order of geographical sequence; the Sidonians are close to the Phoenicians, and the Erembi are, perhaps, a branch of the Aethiopians.
- l. 85. ἵνα τε [so ὅθι τε, inf. v. 426], 'where lambs are horned from the very first.' Cf. Arist. Hist. Anim. 8. 28 ἐν μὲν Λιβύῃ εὐθὺς γίνεται κέρατα

ἔχοντα τὰ κερατώδη τῶν κριῶν. Indeed, all increase is rapid, *τρις γὰρ τίκτει*, κ.τ.λ.

l. 86. *τελεσφόρον* (notice accent, which makes the epith. active) = 'the maturing year,' i.e. that brings all things to completion, including itself. For *εἰς ἐνιαυτὸν*, cp. inf. v. 527.

l. 87. Trans. 'There neither master nor shepherd lacks cheese or meat or sweet milk, but [the ewes] always give a constant supply of milk, to draw,' lit. 'to be milked.' *ἐπιδευῆς* = *ἐπιδεδῆς*, from *δέομαι*.

l. 89. *ἐπ-ηε-τανός*, from *ἐπ-αίει*, with termination *τανος*, as in Lat. *diutinus*. *θῆσθαι*, from *θάομαι*, as *χρῆσθαι* from *χράομαι*.

l. 90. *εἶος*, *met. grat.* for *ἔως*, § 3. 6. *περὶ κείνα*, 'about that neighbourhood.'

l. 91. *τέως*, Epicè for *τέως*, 'meanwhile.'

l. 92. *σύλομένης*, see on Od. 2. 33.

l. 94. *καὶ πατέρων*, κ.τ.λ., 'and about these [riches] you are likely to have heard (cp. Od. 2. 118) from your fathers, whosoever those fathers of yours may be.' These words are purely parenthetical, by way of saying that his wealth is now common matter of history: the *ἐπεὶ* explains his lack of enjoyment in his wealth (v. 93). *ἀπόλεσα* = 'let it go to ruin,' as it certainly did go to ruin in his long absence. Another reason for his joylessness is the loss of dear friends, inf. vv. 96 foll.

l. 97. Join *ὄφελον ναίειν ἔχων τριτάτην περ μοῖραν τούτων*. With *οἱ δ' ἄνδρες* repeat *ὄφελον*.

l. 100. *ἔμπης*, 'notwithstanding,' explained by *πάντας*.. *ἀχέων*.

l. 104. *τῶν πάντων οὐ*. 'For these men, all of them, I lament not so much.' *ὀδύρομαι* (with accus. sup. v. 100) is here used with gen.

l. 105. *ἀπεχθαίρει* = 'makes me loathe.' Cp. *στυβαίμ*, Od. 11. 502.

l. 106. *μνωομένη* (*μνάομαι*, § 18. 2), 'when I think upon it.'

l. 107. *ἤρατο*, 'undertook,' [*αἶρω*]. Join *τῷ δ' . . αὐτῷ*, 'to that man himself troubles were destined to come, and to me sorrow for him never to be forgotten, to think how he is so long away, and we know not whether he be dead or alive.'

l. 112. *νέον*, adverbial to *γεγαῶτα*.

l. 113. *τῷ δ' ἄρα*, 'and in his heart he stirred a desire of tears for his father.' Join *ὑπὸ . . ὥρσε*.

l. 115. *ἀντ[α]*. Notice accent which distinguishes it from *ἀντ[ι]*, and cp. *ἀντα πορείαν*, Od. 1. 334.

l. 120. *εἶος*, see on sup. v. 90.

l. 122. *χρυσηλάκατος* was interpreted by the ancient commentators as 'with golden arrow;' but *ἡλακῆτη*, at any rate, always means the 'distaff,' though there may be an ambiguity of meaning in *ἀτρακτος* between 'spindle' and 'arrow.' It is a generic epithet of the goddess

as a female, and not specific with reference to her favourite pursuits of hunting. Pindar applies the epithet to Amphitrite and the Nereids.

l. 126. Θῆβαι or Θήβη, the chief city in upper Egypt, which was called after it 'the Thebaid.'

l. 131. ὑπόκυκλον = with little wheels or castors at the bottom, that the basket might easily be pushed about. Cp. Il. 18. 375

χρύσεια δὲ σφ' ὑπὸ κύκλα ἐκάστω πυθμένι θῆκε.

l. 132. κεκράαντο, 'the edges thereon [ἐπὶ] had been finished off with gold,' from κραῖνω. Others derive the form, strangely enough, from κεράννυμι, from the idea of the mixture of the two metals. The basket was full of the yarn already spun off. This was packed away, probably, in skeins or balls, while the distaff, with its charge of wool ready for spinning, lay across the basket from edge to edge. Others interpret τετάνυστο of standing upright, but the other rendering is simpler. Cp. Od. 1. 138 ἐτάνυσσε.

l. 138. ἴδμεν, § 23. 8.

l. 140. This line is generally rendered, 'Shall I be wrong in what I am going to say, or shall I be speaking the truth?' or else as a quasi-indirect question = 'whether I shall be wrong or right, my heart bids me speak.' It seems simpler to consider that Helen is debating upon her own question, ἴδμεν δῆ; and doubting whether to answer it or not. She says, therefore, 'Shall I withhold the truth (ψεύσομαι), or shall I speak the truth out? I have a great mind to do so.'

l. 141. εἰκότα ᾤδε, *tam similem*.

l. 145. ἐμεῖο, § 15. 1.

l. 151. Join μεμνημένος ἀμφ' Ὀδ., as Od. 1. 48. So μνησόμεθα περὶ πομπῆς, Od. 7. 191. Others join μυθ. ἀμφ. Ὀδ., and take μεμνημ. as standing alone.

l. 153. ἀμφὶ ἐμοί. Explained by εἶνεκ' ἐμεῖο, inf. v. 170.

l. 158. σαόφρων = σώφρων.

l. 159. ᾤδ' ἔλθων, see on Od. 1. 182. ἐπεσβ. ἀναφαίν. = 'to make show of much talking.' There is no idea of φλυνάρια or nonsense in the word. τὸ πρῶτον = 'his first visit.'

l. 160. Join τοῦ . . αὐδῆ.

l. 163. ὑποθήσεται, fut. indic. after ὕφρα, as εἶμ' ἐς πόλιν ὕφρα με μήτηρ ὕφεται, Od. 17. 6.

l. 165. μὴ ἄλλοι, the η and α coalesce by synizesis, § 4. 3.

l. 166. οἱ, enclitic dat. as the accent on οὐδέ shows.

l. 170. πολέας, § 13. 5, two syllables.

l. 171. The order of words is, καὶ ἔφην [ἐμὲ] φιλησέμεν μιν ἐλθόντα, * And I thought that I would entertain him when he came, beyond all other Argives, if Olympian Zeus had granted that a return should be vouchsafed us. And I would have given him for a home [νόσσα, transit. aor. of ναίω] a city in Argos, and would have made him a house, having

brought him from Ithaca with his goods and his son and all his folk, having cleared out one town [of those] that lie round us, and [which] are ruled over by myself.'

l. 181. μέλλεν ἀγάσσεσθαι, 'must himself have been jealous of this happiness.'

l. 187. Ἀντιλόχοιο, Od. 3. 112.

l. 188. Ἡοῦς υἱός, Memnon, king of the Aethiopians.

l. 190. The order of the words is, N. ὁ γέρον φάσκει εἶναι σε πεπνυμένον περὶ (= 'beyond') βροτῶν.

l. 192. Aristarchus is said to have rejected this line, and most modern editors have followed him, because the οἷσιν seems wrong after ἐπιμνησαίμεθα. But the clauses really cross, so that οἷσιν ἐ. μεγ. refers closely to Νέστωρ φ. ὁ. γ., and ἐπιμν. σείο to ἀλλήλ. ἐρέοιμ. A similar interchange comes Od. 8. 477 τοῦτο πόρε κρέας—ἔφα φάγησι—Δημοδόκῳ—καί μιν προσπτόζομαι. Peisistratus and his brothers are the subjects of ἐπιμν. and ἐρέοιμν.

l. 193. εἴ τί που ἔστι = 'if it may be so,' a modest way of urging his advice.

l. 194. μεταδρόπιος may mean 'after supper,' μετὰ δόρπον. Peisistratus likes not to end the day in sorrow; so that Menelaus (inf. v. 213) suggests they should fall to again. Or it may be, 'during supper,' μετὰ δόρπῳ, in which case v. 213 will describe the meal resumed after the interruption of weeping. This is simpler.

ἀλλὰ καὶ ἥως ἔσσεται, 'but the morning shall serve for that,' sc. ἔσσεται ὀδυρομένη.

l. 195. Join οὐ νεμεσ. τινα κλαίειν [τοῦτον] βροτῶν ὥς κε θ.

l. 197. γέρας. The only 'bonour' men can show the dead is, κείρασθαί [τινα], that one should cut his hair as a sign of mourning.

l. 199. καὶ γάρ follows οὐ νεμεσσῶμαι.

l. 200. μέλλεις ἴδμεναι, see sup. v. 94. Peisistratus had never been in his company nor seen him. Perhaps he was not born when Antilochus went to Troy.

l. 202 = Od. 3. 112.

l. 206. τοίου = πεπνυμένου. ὁ = 'wherefore,' cp. Od. 1. 382.

l. 208. γαμέοντί τε γαίν., 'at bridal and birth.' For similar hysteron proteron, see Od. 4. 723; 10. 417, etc.

l. 211. υἱέας αὐ, where Attic Greek would have used δέ.

l. 214. χευάντων, 'let them pour,' indef. subject, as often φασί, 'and there shall be stories in the morning for Telemachus and me to tell at length [διὰ] to each other.'

l. 220. Join βάλε φάρμακον εἰς οἶνον ἔνθεν ἔπινον. It is impossible to say what the φάρμακον was. Plutarch thought it only symbolised the glamour of Helen's eloquence; many moderns think it refers to opium.

- l. 226. *δηϊόφεν*, § 18. 3. For the subject to *δ.*, see sup. v. 214.
 l. 227. *μητιόεντα*, not 'cunningly devised' but (active) 'helpful.'
 l. 229. *τῇ*, 'where,' taking up the *Αἴγυπτος* implied in the adj. *Αἴγυπτίη*.
 l. 230. *μεμιγμένα*, 'intermixed,' good and bad together.
 l. 231. *ιητρὸς* is the predicate. 'Each one is a leech skilled beyond all men.'
 l. 235. *οἶδε*, see on Od. i. 76.
 l. 236. *ἄτὰρ* refers back to *ἐσθλῶν*, 'though good, yet the God,' etc.
 l. 239. *εἰκότα*, 'suited thereto,' sc. to feasting and enjoyment.
 l. 240. *μυθήσομαι*, i. e. *-ωμαι*. Conjunct. parallel to *ὀνομήνω*.
 l. 242. *ἀλλ' οἷον τόδ' ἔρεξε*. We may supply *καταλέξω* or some such word, or make a sort of exclamation of it, 'But to think of what a thing this was that he did!' which latter way the Schol. prefers.
 l. 244. *αὐτόν μιν* = the later *ἐαυτόν*.
 l. 247. *κατακρύπτων*, 'disguising himself.'
 l. 248. *ὅς οὐδὲν τοῖος ἔην*, 'who was in no wise such an one,' sc. anything but a beggar. *δέκτης* and *οἰκέυς* seem irreconcilable.
 l. 249. *ἀβάκησαν* = 'took no notice.'
 l. 250. *τοῖον ἔόντα* = 'though so disguised.' Others interpret, 'I knew him to be such an one as he really was,' Od. ii. 144.
 l. 254. *μὴ πρὶν ἀναφῆναι . . πρὶν ἀφικέσθαι*, *non prius ostendere quam advenisset*.
 l. 258. *κατὰ δὲ φρόνιν ἦ. π.*, 'brought back much information.'
 l. 262. *δῶχ'* = *ἔδωκε*.
 l. 263. *νοσφισσαμένην*, 'having quitted;' so with accus. *Κρήτης ὕρεα νιφρόντα νοσφισάμην*, Od. 19. 338.
 l. 264. *φρένας . . εἶδος*. For this *accusativus respectus* defining *τεν* more closely, cp. Od. ii. 336.
 l. 269. *τοιούτον* is probably masc. agreeing, *κατὰ σύνεσιν*, with 'Ὀδυσ. φίλον κῆρ, which is merely a periphrasis for 'Ὀδυσσεύς.
 l. 272. *ἔστω* = 'fine-wrought.' *ἵνα* = 'where.'
 l. 274. *κελευσέμεναι δέ σ' ἔμελλε*, 'some God must have bidden you [come].' *μέλλω* is followed by a future, as in Od. 9. 477, or by an aor., as inf. v. 377. *κελευσέμεναι* may, therefore, be an aor. with the sigma, like *οἰσέμεναι*, *σῴσέμεναι*, etc. Had Helen's purpose come to pass the Greeks were lost.
 l. 277. *περι[έ]σταξας*, 'thou didst walk round.'
 l. 278. *ἐκ δ' ὄνομακλ.* = *ἐξονομακλήθην* δέ.
 l. 279. *ἴσκουσ' ἀλόχοισιν*, see on Od. 2. 121.
 l. 283. *ὑπακοῦσαι*, 'to answer,' Od. 10. 83.
 l. 285 = Od. 2. 82.
 l. 292. *ἀλγιον*, 'all the harder!' cp. *βέλτερον*, Od. 6. 282. *τά γε* = 'his cleverness and endurance.'
 l. 294. *τράπετε*, 'send us off.'

ll. 297-300 = Od. 7. 336-339. δέμνια, 'bed-steads,' ἔσασθαι, 'to wrap themselves in.'

l. 302. ἐν προδόμῳ. This merely resumes the phrase ὑπ' αἰθούσῃ = 'under the verandah.'

l. 312. τίπτε δέ σε = quā vero de caussā necessitas huc te attulit?

l. 314. δῆμον ἤ, 'Is the matter a public one, or private?'

l. 317. εἰ ἐνίσποις, '[To see] if you could tell me.' κληηδόνα for κληηδόνα, from Epic form for κληηδών.

l. 320 = Od. 1. 92.

ll. 322-331 = Od. 3. 92-101.

l. 335. This simile is remarkable for having several points of comparison. The hind and fawns represent the suitors: the thicket is the house of Odys. The lion is Odys. himself. Notice how the hypothetical mood [ἐξέρησι] passes into the perf. and aor. indic. as the picture becomes realized in the poet's mind. Cp. Od. 5. 328 φορέσιν . . ἔχονται.

l. 339. ἀμφοτέροισι includes the dam and her fawns, as representing both divisions of the family. Cp. Virg. Aen. 1. 462

Atridas Priamumque et saevum ambobus Acbillen.

l. 341 = Od. 7. 311.

l. 343. ἐξ ἐριδος, 'in a match.' Philomeleides, the king of Lesbos, was said to have challenged to a contest in wrestling all who landed on his shores.

ll. 345, 346 = Od. 1. 265, 266.

l. 345. τοῖος ἔων takes up the same words from v. 342. 'O that in such strength Odys. might come among the suitors; all of them would find speedy doom, and would rue their wooing.'

l. 348. παρακλιδὼν adds a closer description to παρὲξ, 'I won't give you a different answer off the point and shirking your question, nor will I mislead you,' i. e. he will neither withhold the truth nor tell him what is false.

l. 349. ἀλλὰ τὰ . . τῶν οὐδὲν, i. e. quae vero senex mihi narravit, ex iis nihil celabo.

l. 351. Αἰγύπτῳ. It is doubtful whether this is the land or the river of Egypt, sc. the Nile; see inf. vv. 477, 581.

Join ἐπὶ . . ἔσχον and δεῦρο . . νέεσθαι.

l. 352. ἐπεὶ οὐ. Synizesis, § 4. 2. τεληέσσας = not so much 'perfect' as 'effective,' that win an answer (τέλος) from heaven.

l. 354. ἔπειτα, begins the story = 'now.'

l. 355. Pharos lies so near the coast (less than a mile) that it is hopeless to reconcile the story with actual topography.

l. 356. τόσσον ἀνευθ' ὁ, 'as great a way off as a ship makes in a whole day.'

l. 357. ἤνυσεν, aor. of custom.

ἐπιννέησι. For the diphthong ει, see § 3. 2.

- l. 358. ἀπὸ . . βάλλουσι, 'they push off.'
- l. 359. μέλαν = 'from deep wells,' so κρήνη μελάνυδρος, Od. 13. 409.
- l. 363. κατέφθιτο, syncop. aor. from form φθίω, 'all our victuals would have been spent.'
- l. 367. νόσφιν ἐταίρων defines οἴφ. μ' is for μοι, § 6.
- l. 369. ἔτειρε δέ, where later Greek would have γάρ. No man in Homeric times would eat fish when he could get meat.
- l. 371. Trans. 'Art thou utterly a fool and spiritless; or art thou wilfully reckless, and takest pleasure in sorrow? seeing thou art so long cooped up in this island, and canst find no escape, while the heart of thy comrades is fainting.' μεθείς, § 23. 1.
- l. 377. See on sup. v. 94.
- l. 380. πεδάα = 'keeps me a prisoner here.' ἔδησε, 'stopped me' originally, cp. sup. v. 351.
- l. 387. τεκέσθαι, sc. ἐμέ, 'begat me.'
- l. 388. λελαβίσθαι, § 16. 2.
- l. 389. ὅς κεν, apodosis, 'he will tell thee.' δς demonstr., Od. 1. 286.
- ll. 389, 390 = Od. 10. 539, 540.
- l. 393. οἰχομένοιο ὁδόν, 'while thou art away on a journey;' so ἐλθεῖν ὁδόν, Od. 3. 316.
- l. 395. αὐτῇ, emphat., 'Do thou thyself;' for Odys. does not understand the plan.
- l. 400. Constant usage seems to prove that δέ and not δὴ as proposed is the word after ἦμος; δέ may here be compared with ἔπειτα, sup. v. 354.
- l. 404. ἀμφιβεβήκει is the reading of the majority of MSS., and if it be adopted, we must treat it as an aor. of custom, being the only past tense in use from the pres. perf. ἀμφιβέβηκα. But ἀμφιβεβήκει, the reading in the text, is much simpler.
- l. 402. φρίξ, the ruffled surface of water. Cp.
οἷη δὲ Ζεφύροιο ἐχέυατο πόντον ἐπὶ φρίξ
ὄρνυμένοιο νέον· μελάνει δέ τε πόντος ὑπ' αὐτῆς. II. 7. 63, 64.
- l. 404. νέποδες. This word has been variously interpreted as 'footless,' 'web-footed,' and 'offspring.' The last is best. It may be referred to root ΝΕΠ. seen in ἀνέψιος, νερ-ος, νερ-ίς, etc.
- l. 406. πικρὸν ὀδυῖν, see § 13. 2, and cp. inf. v. 442.
- l. 408. ἐξείης, 'in order,' i. e. Odys. and his companions, though only σέ is used in the preceding line.
- l. 410. ὀλοφώια, the 'black arts' of a wizard; ὀλοός, ὀλοώιος, ὀλοφώιος.
- l. 411. ἐπεισιν, 'goes his rounds;' cp. ἐποίχεσθαι, inf. v. 451.
- l. 412. πεμψάσεται, i. e. πεμψάσθαι, properly, 'to count on the five fingers.'
- l. 416. αὔθι ἔχειν, 'keep him where he is;' so αὔθι μένειν, Od. 5. 208. The infin. for imperat., as sup. v. 408.

l. 417. *πειρήσεται*, sc. *ἀλύξαι*, 'He will try to do so by turning into everything that is made for moving on the ground.'

l. 420. *αὐτὸς* = *Proteus himself*.

l. 421. *τοῖος ἔων*, in his original shape.

l. 422. *σχέσθαι*, 'cease;' so *ἔσχοντο μάχης*, Il. 3. 84.

l. 426. *ἔστασαν*. Virg. Aen. 6 ad fin., *stant littore puppes*.

l. 427. *ἦα*, § 23. 3. *πὸρφυρε*, 'was troubled.' Either a redupl. from *φύρω*, or connected with root *ΦΡΥ*, seen in *φρέαρ* and Lat. *fer-veo*.

l. 434. *πεποιθεα*, § 21. 3. *ἰθὺν*, 'enterprise.'

l. 435. *ὑποδύσα*, 'having plunged beneath,' described sup. v. 425.

l. 438. *εὐνὰς*, 'lairs,' shallow pits scooped in the sand.

l. 442. *ὀλωτάτος*, § 13. 2.

l. 445. *ἀμβροσίη*, a fem. adjective used substantively, as *ἡοίη*, inf. v. 447. Here it must mean not the food of the gods, but a refreshing perfume. The corpse of Patroclus is kept from decay by its use, Il. 19. 38.

l. 449. *ῥηγμῖνι*, 'at the breaker's edge;' *κύμα χέρσφ ῥηγνύμενον*, Il. 4. 425.

l. 450. *ἔνδιος*, 'at noon,' lit. in full daylight. Root *ΔΙF*, Lat. *di-es*.

l. 451. *ζατρεφίας*, 'plump, well fed.' *ζα* = *δι*, through the pronunciation of the iota as *j*, 'thoroughly.'

λέκτο ἀριθμόν, 'told their number.'

l. 453. *λέκτο αὐτὸς*, 'lay down himself.' Two syncopated aorists from distinct roots, viz. *ΔΕΙΓ* and *ΔΕΧ*. So in Latin *lēgo* from 1st, and *lectus* ('a bed') from 2nd. *ώλοσθη* (*οἶμαι*), commoner in middle aor. *δίστατο*, 'suspected.'

l. 458. *ὑψιπέτηλον*. The first half is the emphatic part, the latter is generically applicable to all trees. So *θρῦς ὑψίκομος*, Od. 12. 357; *πυκνότεροι ἀηδόνες*, Soph. O. C. 17.

l. 460. *ἀνίαζε*, 'grew tired,' intrans., as inf. v. 598.

l. 463. *τέο σε χρή*; see on Od. 1. 124.

l. 465. *πατροπύων με*, 'seeking to mislead me.'

l. 472. *ἀλλὰ μάλα*, cp. Od. 5. 342, 'Why of course you ought,' etc.

l. 476. *ἐκτίμενον*. The other reading is *ἐς ὑψόροφον*. But *λεέσθαι* can be with the accus. without a preposition, as in Od. 3. 1.

l. 477. *διωπετής*, lit. 'fallen from Zeus,' i. e. from the sky; here it means 'rain-fed.'

l. 490 = Od. 1. 238.

l. 492. *οὐδέ τί σε χρή*, *nec te oportet haec rescire*.

l. 493. *ἔμὸν νόον* = 'what I know.'

l. 495. *λίποντο* = *supererant*, Od. 3. 196, inf. v. 537.

l. 497. *μάχη δέ τε καὶ σὺ*, 'At the battle you yourself were present' = I need tell you nothing of the doings before Troy.

l. 498 = Od. 1. 197.

l. 499. *Αἴας* = the Locrian Ajax, son of Oileus.

1. 500. *Gyrae*, probably off the south of Euboea (Virg. Aen. 11. 261). Ajax was wrecked thereon, but got on *terra firma*.

1. 503. καὶ μὲν ἄδοσθι, 'and had been recklessly presumptuous.' The ἄτη was the folly that suffered him to make such a boast. Cf. *furias Aiacis Oilei*, Virg. Aen. 1. 41.

1. 504. φυνγείν. Although after words expressing expectation and the like, aorists may be used where the future would be more natural (cp. Od. 2. 171, 280), still it is likely that φυνγείν keeps its past signification here. He sat on the rock and boasted that he *had escaped*.

1. 508. τὸ μὲν, 'And the one part stayed where it was, but the other fell in the sea, the broken piece,' on which Ajax had been sitting.

1. 510. τὸν δὲ, 'And him [the crag] carried down through the vast surging sea: so there he died, when he had drunk the brine.' This line was rejected as unworthy by many critics, because they failed to see the grim humour of it, that almost partakes of the nature of a σκῶμμα παρὰ προσδοκίαν. Cp. Od. 12. 350.

1. 512. σὸς ἀδελφεὸς = Agamemnon.

1. 514. Μαλειῶν. As this lay out of Agamemnon's course, we must suppose that a storm (Od. 5. 109) first drifted him south, and as he worked up again and sighted Malea, a fresh hurricane drove him north-east to the Argolic promontory. Here the wind changed, and let him make his port.

1. 519. κείθεν takes up not ἀγροῦ but ἐσχατιήν, while οἷα refers back to ἀγροῦ only. The wind shifted in his favour, and gave him a fair run from the promontory of Argolis. Bekker, Ed. 2, proposes to meet the difficulty by inserting vv. 517, 518 after v. 520.

1. 520. ἔκοντο, sc. Agamemnon and his friends.

1. 521. ἦ τοι δ. Here the apodosis begins.

1. 522. ἀπτόμενος, 'as he touched it.'

1. 523. χέοντο. Notice the use of plural verb with neut. plur., Od. 2. 156.

1. 525. ὑπέσχετο δὲ μισθόν, 'and promised as his pay.'

1. 526. Both ὃ γε and ἐ are best referred to the σκοπός. 'He watched for a year, lest he (Agamemnon) should pass him by unobserved.'

1. 531. The whole scene is laid ἐν μεγάροις, so that ἐτέρωθι means 'at the other side of the hall.'

1. 532. Join βῆ ἵπποισιν καὶ ὄχεσφιν. Cp. sup. v. 8.

1. 534. ἀνήγαγε, 'brought up from the shore.'

1. 535 = Od. 11. 411. κατέκτανε, aor. of custom.

1. 537. ἔκταθεν (κτείνω), § 22. The story here told is inconsistent with the form of it in Od. 11. 405 foll.

1. 541. For grief shown by 'rolling on the ground,' cp. Od. 10. 499.

1. 546. κεν κτείνειν. If κεν [for which Bekker, Ed. 2, reads καὶ] be retained, we must regard it as a loosely expressed apodosis to a protasis

understood. 'Either you will find Aegisthus alive, or [if you don't] Orestes will have been his slayer, and you will come in for the funeral feast.' Cp. Od. 3. 309.

l. 553. This verse is generally rejected as inconsistent with the statement of Proteus (sup. v. 496) that only two chieftains were dead.

ll. 557-560 = Od. 5. 14-17.

l. 562. Ἀργεῖ here = Peloponnese.

l. 563. The heroes are transported alive (οὐ θέσφατόν ἐστι θανέειν) to Elysion, and are found there not as εἰδωλα καμόντων, but with real bodies. Elysion (ἡλυσις, 'where men go') lies in the far west.

l. 566. οὐ . . οὔτε . . οὔτε. So οὐ Τρώων . . οὐτ' Ἑκάβης οὔτε Πριάμοιο ἀνακτος, Il. 6. 450.

l. 569. οὐνεκα takes up πέμψουσι, sup. v. 564. σφιν = 'in their eyes.'

ll. 570-576 = sup. vv. 425-431.

l. 577 = Od. 11. 2.

l. 581. εἰς Αἰγύπτου, supply ὕδωρ, as sup. v. 477. εἰς with στήσα means, 'I sailed them back thither and moored them there.'

l. 584. χεῖρα τύμβον, 'I heaped up a cairn.'

l. 596. τοκίων, here used loosely for mother and grandfather.

l. 597. ἔπη means 'the story;' μῦθοι includes the way of telling it.

l. 600. δῶρον δέ. 'But let the gift which you shall give me be something to treasure up: horses I will not take to Ithaca.'

l. 602. πεδίοιο. The Eurotas valley is too narrow to come under this description, which may refer to the east part of Messenia, under the rule of Menelaus.

l. 603. λωτός (different from λωτός of Od. 9) is a sort of 'clover:' κύπερον is probably the marsh plant called 'galingale.'

l. 604. εὐρυφύες, 'broad in the ear,' a characteristic of barley.

l. 606. ἐπήρατος cannot mean 'lofty' (ἐπαίρω) as some commentators interpret, but 'charming,' as elsewhere. The awkward asyndeton in v. 606, and the unusual adversative sense which has to be forced upon καὶ (καὶ μᾶλλον ἐπ.) are both avoided if we place v. 606 after v. 608 Ἰθάκῃ δέ τε καὶ περὶ πασέων ἀγίβοτος καὶ μ. ἐ. ἰ.

l. 610. κατέρεξεν, (καταβρέζω).

l. 615. See on sup. v. 132.

l. 618. ἀμφεκάλυψε, so κεύθειν, Od. 6. 303.

l. 619. κείσέ μ. νοστ. = 'as I came there on my home voyage.' τέιν = σοι.

ll. 621-624. These lines are unsuited to the feast which Menelaus is represented as giving, sup. vv. 3 and 16. They describe a sort of ἐράνος the very details of which (e.g. ἥγον, ἔπεμπον) are unhomeric. Probably the lines were introduced to soften the abrupt change of scene from Sparta to Ithaca.

l. 627. ὄθι περ πάρος (sc. τέρποντο). The reading in the text is

that of Aristarchus; the majority of MSS. have *δοι περ πάρος ὕβριν ἔχεσκον*.

l. 633. *νεῖτ[αι]*, 'will return.' *νέομαι*, used in a fut. sense Od. II. 114.

l. 634. *χρεὼ γίγνεται*, 'need is come for it.' *χ. γ.* governs the same case as its equivalent *χρη*.

l. 636. *ὑπὸ* = 'at the teat.'

l. 637. *τῶν κεν*, 'I should like to drive away one of them and break him in.'

l. 639. Join *αὐτοῦ ἀγρῶν*, 'there on the estate,' as *ἄλλοθι γαίης*, Od. 2. 131.

l. 642. Antinous asks whether any of the young Ithacensian nobles accompanied him, or his own servants; he had servants of his own, so the latter was equally possible (*δύναιτό κε*).

l. 646. *δέκοντος*. The conjectural reading *δέκοντα* removes all difficulty from the line, for *ἀπηύρων* generally takes a double accus. Cp. Od. II. 202. As the line stands, we may suppose a mixed construction between *ἀπαυρῶν σε νῆα* and *ἀπαυρῶν δέκοντος νῆα*. The construction *βίη δέκοντος*, 'in spite of your reluctance,' is posthomeric. But it is not unlikely that *δέκοντος* stands in a loose participial construction almost equivalent to the gen. absolute. For such a usage, cp. Od. 6. 157 *σφισι . . λευσάντων*, 9. 256 *ἡμῖν . . δεισάντων*, 9. 458 *οἱ . . θεινομένου*.

l. 652. *μεθ' ἡμέας*, 'next to us.' Others make the phrase = *μεθ' ἡμῶν*, 'among us,' as Od. 16. 419

καὶ δέ σέ φασιν

ἐν δῆμψ 'Ιθάκης μεθ' ὁμήλικας ἔμμεν' ἄριστον.

l. 653. *οἱ οἱ ἔποντο* = *bi eum comitabantur*.

l. 654. *τῷ αὐτῷ*, 'to the man himself [Mentor].'

l. 658. *ἀμφοτέροισιν*, sc. Antinous and Eurymachus.

ll. 661, 662. These lines were probably transferred hither from II. 1. 103. If *ἀμφιμέλαιναί* is rightly written in one word (instead of letting *ἀμφὶ* stand as an adverbial adjunct to *πίμπλαντο*), it may mean 'darkened all through,' either by mental *gloom*, or by the 'black gall,' which was supposed to be an accompaniment of passion. Cp. *μελαγχί- ταν φρήν*, Aesch. Pers. 114, *κελαινόφραν μήτηρ*, Eum. 459.

l. 662. *ἔκτεν*, cp. sup. v. 27.

l. 665. Trans. 'Away this young lad has gone, as you see, in spite of so many of us here.' The simplest account of *αὐτως* (rendered here 'as you see') is that it is another form of *οὕτως*, and the many different meanings assigned to it by different commentators only prove that it is in each case coloured by the context in which it occurs, and is interpreted by tone and gesture to express the speaker's feelings. If it be referred to *αὐτός*, we might here render, 'he has simply taken himself off.'

l. 667. *ἄρξει*, 'He will get the start by-and-by, in being our ruin.'

He had already got the start of them in slipping out of Ithaca unopposed. Cp. ἦρχε νέεσθαι, 'He was the first to go,' Il. 2. 84.

1. 669 = Od. 2. 212.

1. 670. ἰόντα = 'on his way.' The context may imply that this means 'on his return;' but εἰμι in itself contains no such idea.

1. 672. ναυτίλλεται, conjunctive, § 3. 4.

1. 675. ἀπυστος, 'uninformed,' used passively Od. 1. 242.

1. 682. ἡ εἶπεμ., § 4. 3.

1. 684. μὴ μνηστεύ.. δειπνήσειαν. Penelope meant to say two things: (1) Would that they had never wooed me, nor even met here at any other time! and (2) Would that they might now eat their last meal here! But only (2) is put out in full, and (1) shrinks into a mere participial sentence; the initial μὴ, which would have introduced a negative wish, serving only to negative the participles. The whole sentence might be turned, *Utinam... nec me unquam petentes neque alio tempore congressi... ultimam hic cenam jam nunc comedant!* The parallel generally quoted from Od. 11. 613 is not altogether in point, as there a negative wish is introduced in the ordinary way by μὴ.

1. 686. The change to the 2nd person in κατακείρετε shows that Penelope includes Medon in the charges against the μνηστήρες.

1. 688. τὸ πρόσθεν, 'ere this,' 'long ago,' explained by παῖδες ἰόντες = 'in the days of your childhood.' ἀκούετε, cp. Od. 3. 84.

1. 690. Join οὔτε βέξας τινα ἑξαίσιον τι, οὔτε εἰπών. Trans. 'In that he never did anything unfair to any one in the town, nor said it, which is the common way with high-born kings: one man [a king] will likely enough hate, another he may love.'

1. 691. δίκη, in the sense of 'custom,' Od. 11. 218. The conjunct. and optat. moods express the relative probability of an ordinary king showing hatred or favour. Cp. ἡ κε φέρησι μέγα κράτος ἡ κε φεροίμην, Il. 18. 308. With βέξειν τινά τι, cp. Il. 2. 195 μὴ τι χολωσάμενος βέξῃ κακὸν νῆας Ἀχαιῶν. So inf. εἰργεῖ ἀτάσθαλόν [τι] ἄνδρα.

1. 695. εὐεργέων, from εὐεργέα plur. of εὐεργής.

1. 704. ἀμφασίῃ ἐπέων for ἀφασίῃ, as ἀμβροτος for ἄμβροτος.

1. 705. θαλερῇ φωνῇ, 'the flow of her voice;' so θαλερὸν δάκρυ, the notion being 'fresh growing,' 'vigorous.'

1. 709. πούλυν, see sup. v. 406.

1. 712. ὥρορε, redupl. aor.

1. 717. πολλῶν.. ἐόντων, 'though there were many [seats] in the chamber.' οἶκος, as in Od. 1. 356.

1. 721. δδιδόν, ἄδην, = 'her fill of weeping.'

1. 722. περὶ γὰρ, see on Od. 1. 66. τράφεν ἡδ' ἐγένοντο. Cp. sup. v. 208.

1. 726 = Od. 1. 344. The Schol. rejects the line here as superfluous.

1. 728. ἀκλέα, for ἀκλέα = 'without any tidings (κλέος) of him.'

l. 733. τῷ κε μάλ' ἢ κε. The only instance of the double κε. The double ἄν is not found in Homer; for ἄν... κε, cp. Od. 5. 361. Here the first κε gives a conditional character to the whole sentence, which is then subdivided into two conditional clauses.

l. 736. ἔτι seems to point to the time when she was yet at home, before she reached Odysseus' house.

l. 740. ὀδύρηται, 'make his plaint to the people who are bent on destroying.' It is simpler to make λαοῖσι the direct antecedent to ὀ and to consider them as siding with the suitors. Otherwise we must render 'complain to the people [about those] who,' etc.

l. 743. Eurycleia means to say, 'Whether you slay or spare me, yet I will speak out.'

ll. 747-749 = Od. 2. 374-376.

l. 752. εὐχε[ο].

l. 754. κάκου (for κάκοε from κακῶ) = 'trouble not.'

l. 755. Ἀρκαισιδάο. Arcesius was father of Laertes.

l. 756. ἐπέσσεται = *supererit*.

l. 757. ὑπερεφέα. Synizesis of last syllables.

l. 761. There is no mention of Penelope burning the barley; so that we are to suppose that she poured it from the basket as though it had been a libation.

l. 764. Join κατὰ... ἔκηε, 'burned up.'

l. 767. ὀλόλυξε, as in Od. 3. 450. ὀλ, *dativus commodi*.

l. 768 = Od. 1. 365.

l. 769 = Od. 2. 324.

l. 771. ἀρνύει. The suitors misinterpreted the meaning of Penelope's sacrifice and prayer. δ = *quod*, 'that.'

l. 772. ἴσαν, § 23. 8, 'But this they knew not, how things really were.' Viz. that Penelope was aware of their plans.

l. 774. δαιμόνιοι, 'reckless men,' i. e. rendered infatuate by the influence of some higher power.

l. 775. πάντας ὁμῶς, 'all alike' (distinguish *δμοις* and *ὁμῶς*), whether about the plot against Telemachus or about Penelope's wedding.

l. 776. σιγῇ τοῖον, see on Od. 1. 209.

l. 782. τροποὶ, leathern loops to hold the oar at the gunwale. Cp. the use of τροπατήρ, Thuc. 2. 93.

l. 783 = Od. 8. 54.

l. 785. The ship was to start at a moment's notice; not drawn up on the sand, but riding at her moorings (εὐναί) 'well out in the water.' She was made fast to the shore also by the *πρυμνήσια*, so they were able to warp her in and disembark (ἐκ δ' ἔβαν), as they had no small boats.

l. 788. ἀπαυτος ἔδ. ἡ. ποτ. is added as epexegetis to *αἰστος*.

l. 792. The point of comparison is the fear and helplessness of the

lion, and the narrowing circle of huntsmen drawing in upon him. Join *περιάγειν μιν κύκλον*, as *ἀμφιεννῖναι με χλαῖναν*, Od. 10. 542.

l. 793. *νήδυμος*. See Buttmann Lexil. sub voc., where *νήδυμος* is held to be an erroneous form for *νήδυμος*, i. e. *ἡδύς*. The interpretation of Aristarchus, sc. *ἀνέκδυτος*, points to a derivation *νη-δύω*.

l. 799. *πέμπε*, sc. *Ἀθήνη*.

l. 800. *εἰως*, properly = 'until,' here means, 'in order to.'

l. 802. *παρὰ κληῖδος ἱμάντα*, see on Od. 1. 442.

l. 803. Join *καὶ προσείπεί μιν μῦθον*, with double accus., as *προσανθᾶν*.

l. 807. *ἀλιτῆμενος* (like *βλήμενος*, *οὐτάμενος*, *ἀλαλήμενος*), is a participle of the syncopated second aor., in a sort of adjectival sense = 'sinful,' 'guilty in the eye of the Gods.' *ἀλιταίνω* generally takes the accusative.

l. 809. *ἐν οὐνερείησι πύλῃσι*. Cp. Od. 19. 562 foll.

*δοιαί γάρ τε πύλαι ἀμνηνῶν εἰσὶν οὐνεῖραν,
αἱ μὲν γὰρ κεράεσσι τετεύχεται, αἱ δ' ἐλέφαντι.
τῶν οἱ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος,
οἳ β' ἐλεφαίρονται, ἔπε' ἀκράντα φέροντες
οἱ δὲ διὰ ξεστῶν κέραν ἔλθωσι θύραζε
οἳ β' ἔτυμα κραίνουσι, βορῶν ὅτε κέν τις ἴδῃται.*

The adjective *οὐνεῖριος* only occurs here.

l. 811. *πωλλέαι*, pronounced as two syllables by synizesis, as *κέλεαι* inf. v. 812. For the use of the present tense with *πάρος* cp. Od. 5. 88. Another reading is *πωλέ'*, sc. *πωλέ[αι]*.

l. 821. *ὃ γὰρ* resumes the original subject [*παῖς*], as Od. 1. 4. *τῶν ἐνὶ δῆμῳ, ἐν' οἴχεται*, *eorum in populo apud quos hinc procul versatur*; for *ἵνα* must not be construed as if = 'quo' *digressus est*, but it marks the place where he now is.

l. 831. *θεοῖό τε ἔκλυες αὐδῆς*, 'and didst hearken to some god's bidding.' As *Hermes*, himself a *θεός*, might be sent by Zeus.

l. 834. *εἰν' Ἀἰδαο δόμοισι*, supply *ἔστί*.

l. 836. *ἀγορεύσω κείνον*, parallel construction to *κατάλεξον κείνον*, sup. v. 832.

l. 838. *κληῖδα σταθμοῖο* = 'the bolt that fitted into the doorpost.'

l. 841. *νυκτὸς ἀμολγῶ*. See Buttmann Lexil. sub voc.

l. 846. *Ἀστέρης*. There is no islet to be found now answering to Homer's description. The attempt to identify it with Dascalion (a mere rock without a port or the possibility of one), does not mend matters. Besides, this is a poem and not a treatise on geography.

BOOK V.

In Book I (82 foll.) Athena had proposed to send Hermes to Ogygia, and to proceed herself to Ithaca to counsel Telemachus. Her own part had been performed; but Hermes had not yet been despatched, though six days had elapsed since Athena's request. She therefore repeats it.

1. 1. The story of Tithonus and the gift of 'cruel immortality' is later than the Odyssey. Here he appears as a noble hero.

1. 3. θῶκόνδε. The daily gathering of the gods in the Hall of Zeus. For the construction, cp. ἐς θρόνους ἕζοντο, Od. 4. 51.

1. 6. μέλε γάρ οἱ, 'For he was in her mind while staying in the halls of Calypso.' The impersonal use of μέλειν is later than Homer.

1. 7 = Od. 8. 306, etc.

1. 8. πρόφρων, see on Od. 2. 230. We must either suppose the following lines to be an interpolation, or else regard them as an intentional resumption of familiar passages; vv. 8-12 = Od. 2. 230-234; 14-17 = Od. 4. 557-560; 18 = Od. 4. 727 and 700; 19, 20 = Od. 4. 701, 702.

1. 18. μεμάασι, the subject to this is suggested by λαῶν, sup. v. 12.

1. 20. Πύλον, see on Od. 3. 4.

1. 23. οὐ γὰρ δὴ, 'Why, did not you yourself counsel this plan, that Odysseus may wreak vengeance on them at his return?' As a matter of fact Athena had not alluded to the vengeance.

1. 27. παλιμπετές, a neut. adj. used adverbially, like ἐπιτηδές. It conveys here the notion of a fruitless enterprise. Cf. 'I will turn thee back by the way by which thou camest' (2 Kings 19. 21). ἀπονέωνται, the initial syllable lengthened *metr. grat.*

1. 29. αὐτε is further explained by τὰ τ' ἄλλα περ (cf. αὐτε of repeated acts, Od. 9. 393 = 'as often as they dip it'). The sentence opens with γὰρ, as the clause introducing the reason for an act is often put first in Homeric syntax. Cp. Od. 1. 337; 8. 159; 10. 190, 226.

1. 30. εἰπεῖν, infin. for imperat.

1. 30, 31 = Od. 1. 86, 87.

1. 33. σχεδῆς (sc. νηός), properly, a femin. adjective from ἔχω. The epithet πολυδέσμων suggests that it may mean a structure of *joined* planks. Cp. σχεδόν.

1. 34. Σχερίη. The Phaeacians had formerly dwelt in Ῥαρείη (Od. 6. 4), 'the Highland,' then they were settled in Scheria, which place later tradition identified with Corcyra (Thuc. 1. 25 and 3. 70). But Scheria only means 'coast-line,' and has no 'local habitation.' The ships, gardens, and palace are the marvels of fairy-tale, and the people and their country are equally fabulous.

1. 36. *περὶ κῆρι* .. *τιμήσουσι*. It is better to interpret *περὶ* in this phrase adverbially = *περισσῶς*, and to take *κῆρι* as a local dative. We get the constituent elements of the full expression; e.g. *περὶ* .. *φιλεῖν*, Od. 8. 63, and *κῆρι* .. *φιλεῖν*, Il. 9. 117. It is not easy to say what *περὶ κῆρι* could mean, though later writers may have used analogous phrases, as *περὶ φόβῳ*, Aeschyl. Cho. 35.

1. 39. *Τροίης*, sc. *γαίης* = 'Troy-land.' *Ἰλιον* is the city.

1. 41 = Od. 4. 475.

1. 43. *διάκτορος*, see on Od. 1. 84.

11. 44-46 = Od. 1. 96-98.

1. 47. *εἵλετο δὲ ῥάβδον*. So Virg. Aen. 4. 242

Tum virgam capitis; hac animas ille evocat Orco

Pallentes, alias sub tristia Tartara mittit:

Dat somnos adimitque, et lumina morte resignat.

1. 50. *Πιερίην δ' ἐπιβάς*, seems to refer to his flight over the peaks of the Pierian range that runs N.W. from Olympus, from which clear mountain heights (*ἐξ αἰθέρος*) he plunged into the sea.

1. 53. *πυκινὰ πτερά*, 'his thick plumage.' Hermes does not take the shape of a cormorant, but only rides over the waves like one, for *πέτετο*, v. 49, can be used of any rapid motion.

1. 54. *πολλέουσιν*, § 13. 5. Cf. *πολλὰ κύματα* .. *βάντ' ἐπίνοντα τε*, Soph. Trach. 112.

1. 56. *ἡπειρος* may be used of any *land* in opposition to *sea*. Here it is an island-coast. So used of Ithaca, Od. 13. 114.

1. 59. *ἔσχαρόφιν*. For the position of the *ἔσχαρη*, see plan of House. The termination *-φιν* points to a noun of the second and not of the first declension. Cp. *εὐνήφιν*, the ordinary form, Od. 2. 2.

1. 60. *εὐκέατοιο*, either Virgil's *fissile lignum*, or 'defly split' into billets. *θύον*, perhaps the *arbor vitae*.

1. 62. *ἐποίχεσθαι*, 'moving at the loom.' Weavers had to cross from side to side of the loom to take up the shuttle after it had been thrown across through the warp. Cp. Pind. Pyth. 9. 33 (18) *ἰστῶν παλιμβάμονι δδοῦς*.

κερκίδ[.] = 'with the shuttle,' § 8.

1. 66. *σκῶπες* may mean the 'little horned owl,' and *εἰνέλαια κορώναι*, 'cormorants,' so called from their plumage, which is not unlike the 'crow's.' *τανύγλωσσοι*, 'long-tongued,' refers to their constant screeching.

1. 67. *θαλάσσια ἔργα*, 'business in the waters;' e.g. fishing.

1. 68. We have done with the background and the surroundings; a new feature is now introduced. 'But on the spot (*αὐτοῦ*), round the cave, a garden-vine trained luxuriantly.'

1. 70. *πίστυες*, Aeolic form for *τέσσαρες*.

λευκῶ, 'bright,' 'sunlit.' Cp. *μέλαν ὕδωρ*, Od. 4. 359.

1. 77. Join *ἄντην ἰδοῦσα*.

l. 84. This line belongs properly to inf. v. 158, and is rejected by the Schol.

l. 88. αἰδοῖός τε φίλος τε, 'an honoured and welcome guest;' with πάρος θαμίζεις, cp. Od. 4. 811.

l. 90. τετελεσμένον has got its meaning of 'possible,' from the thought that 'what has been done once,' can be done again.

l. 91. This line should be omitted, as contradictory to v. 86. It is absent from the majority of MSS.

l. 95. ἤραρε θυμὸν ἔδωδῃ, 'had comforted his heart with meat.' (Cp. Genesis 18. 5.)

l. 98. τὸν μῦθον, 'my story.' ἐνισπῆσω, from ἐνέπω.

l. 103. Trans. 'It is wholly impossible that any other God should overreach or baffle the will of Zeus.' For ἔστι with accus. and infin., cp. Od. 11. 158.

l. 105. This idiomatic use of the superlative with the genitive need not be described as a substitution for the comparative; but, rather, the superlative retains its force, and the genitive stands simply as the case of reference. Here, 'The most wretched creature, viewed in reference to all others.' Cf. Thuc. 1. 36 ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παραπλοῦ κείται, i. e. 'favourably in relation to.'

l. 106. τῶν ἀνδρῶν takes up and defines more closely ἄλλων.

l. 108. Ἀθηναίην ἀλίτοντο, cp. Od. 3. 135; 4. 378.

l. 110. The Scholiasts rejected the whole passage vv. 105-111; at any rate we must dispense with vv. 110, 111, which represent Odysseus as driven on Calypso's shore by the storm raised by Athena.

l. 112. ἡνώγει, 'he bade me,' sc. sup. vv. 30 foll.

l. 118. σχετίλοι, from ἔχεσθαι, implies (like Lat. *improbus*) a pertinacious determination of carrying out a purpose at all hazards.

l. 120. ἀμφοδίην. Fem. accus. of adj. used adverbially (cp. σχεδὴν .. κρύβδην) = 'honourably,' a marriage that one may confess to without shame. ποιήσεται[αι], conjunctive.

l. 123. The legend that makes Orion to be slain by Artemis, serves to confirm the identity of Ortygia and Delos; at any rate the name Ortygia is always connected with the worship of Artemis. The flights of quails (ὄρνυξ) common in the Archipelago suggest the etymology of the name.

l. 124. ἀγανοῖς. This proves that the phrase is used of every form of sudden death; for the visitation here is a wrathful one. Trans. 'painless.'

l. 125. Ἰασίων. This word (from *ala* or *la*) points to the origin of the myth as connected with the fertile powers of the soil.

l. 126. ᾗ θυμῷ ἐξᾶσα, 'yielding to her own inclination,' i. e. not perforce.

l. 127. νεῖω ἐν τριπόλῃ. The three ploughings of the soil took place (1) in autumn, (2) in spring, (3) in summer, for a second crop.

The third ploughing was called νεῶσαι, when the ground was 'freshened up;' νεῖς is hardly parallel in meaning with the Latin *novalis*.

l. 127. ἀπυστος, see Od. 4. 675.

l. 130. περὶ τρόπιος βεβῶτα, 'bestriding the keel;' see inf. v. 371.

l. 132. ἔλσας, of a 'crushing' blow, from ἔλλω, 'to squeeze.' Cp. κέλσας, from κέλλω. Cp. Od. 7. 250.

ll. 133, 134. These lines come in appropriately here, but not sup. vv. 110, 111, where they first occur.

l. 139. ἀνώγει is the present tense from a verb ἀνώγω, ἡνώγων, formed from the earlier perf. ἀνωγα.

l. 140. οὐ πη πέμψω is not so much 'I won't' as 'I can't dismiss him,' οὐ γὰρ πάρα νῆες.

l. 143. οὐδ' ἐπικέύσω, parenthetical = 'without reserve.' ὥς κε follows directly from ἐποθήσομαι.

l. 150. ἦ[ε], § 23. 3.

l. 153. οὐκέτι, 'no longer.' At first she found favour in his eyes till he became home-sick.

l. 155. παρ' οὐκ ἐθέλων ἐθελούσῃ, i.e. οὐκ ἐθέλων παρ' ἐθ. The grammatical order is disturbed to bring the two contrasting words into juxtaposition. Cf. inf. v. 224 μετὰ καὶ τόδε τοῖσι γενέσθω, sup. v. 97 θεὰ θεῶν.

l. 156. ἡμόνεοσι, see inf. vv. 418 foll.

l. 160. κάμμορε = κατὰμορε, 'fate-crushed;' cp. καμμονίη, for καταμονίη, Il. 22. 257.

l. 161. πρόφρασσα, cp. the form μέτασσαι, Od. 9. 221, a femin. adj., like πρόφρων in meaning, but pointing to a masc. πρόφρας, from προφράζομαι, 'to be careful for.'

l. 163. ἱκρια, see on v. 252 inf.

l. 164. ὑψοῦ, as the ἱκρια form the highest part of the hull. He naturally begins by laying the keel.

l. 173. ἄλλο τι δὴ τόδε μήδεαι, 'Surely thou art devising something else, and not my safe despatch.'

l. 174. κέλειαι, § 4. 3.

l. 175. εἶσαι, cp. Od. 3. 10.

l. 179. μή τί μοι αὐτῷ, 'that thou wilt not devise any other mischief, to do me harm;' κακὸν ἄλλο is the object, and πῆμα in apposition to it as a predicate. Cp. Od. 7. 195.

ll. 180, 181 = Od. 4. 609, 610.

l. 182. Trans. 'In sooth thou art a rogue, with no simplicity in thy heart—(her address is of a playful character)—seeing what the words are that thou hast devised to utter.'

l. 185. κατεβόμενον, 'that down-flowing water of Styx,' running from the upper world into the realms below.

l. 189. ὅτε με χρεῖω, 'whenever need might press so hard on me.'

l. 197. οἷα βοροὶ ἄνδρες ἔδουσι. Calypso has no hope of making

Odysseus an immortal (sup. v. 135), so nectar and ambrosia are not suited to him.

l. 202. τοῖς ἄρα. Yet the conversation is only between two. Cp. Od. 7. 47.

l. 205. σὺ δὲ χαῖρε καὶ ἔμπης, 'Yet a blessing go with you notwithstanding.'

l. 215. τόδε χῶεο, 'be thus angry;' τόδε, a cognate accus. with the verb. Cp. Od. 1. 409; and Eur. Med. 157 κείνῳ τόδε μὴ χαράσσου.

l. 224. τόδε τοῖσι, see on sup. v. 155.

l. 225 = Od. 3. 329.

l. 226. ἐλθόντες.. τῶγε. Notice the confusion between plural and dual.

l. 230. ἀργύφεον. The second half of the word is referred by some to the root ΦΑ = 'appearance.' Others compare it with the termination of diminutives, e.g. ζωόφιον.

l. 234. πέλεκυς (πλή-σσω), the axe for felling (inf. v. 244), σκέπαρνον, the adze for squaring and smoothing (inf. v. 237). Join ἄρμενον ἐν παλάμῃσι, as in Il. 18. 600 τροχὸν ('potter's wheel') ἄρ. ἐν. παλ. Syncop. 2nd aor. particip. of ἄρω.

l. 235. ἀμφοτέρωθεν, like the Lat. *bipennis*.

l. 237. εὖζοον, not in an active sense, but 'smooth-polished,' referring to the handle of the adze.

l. 240. αὐα πάλαι περὶκ., 'long sapless, quite dry,' the best substitute he could get for wood felled when green and put to season.

l. 244. πάντα, 'in all.' Cp. Od. 8. 258. πελέκκησεν, 'lopped.' The work of the σκέπαρνον begins at ξέσσε.

l. 245. στάθμη is not the plummet (σταφύλη), but a string rubbed with chalk, that is drawn tight on any surface, then lifted in the centre and let to fly back, so tracing a straight line.

l. 248. γόμφοισιν. Trans. 'Then he hammered it together with pegs and clamps.' Metal nails were called ἤλοι. The ἄρμονίαι may represent some simple form of mortice and tenon, or more likely cross clamps of wood laid over parallel timbers to keep them together, and pegged down to each timber with a γόμφος.

l. 249. ὅσσον τίς τ'. Trans. 'As wide as a man may trace out the hull of a broad freight-ship, of such size did Odysseus frame his raft.' *τορνῶσεται* is probably for *τορνῶσεται*. The *τόρνος* used is a pencil at the end of a string working round a centre to mark circles.

l. 251. τόσσον ἔπ' = ἐπὶ τόσσον.

l. 252. ἱκρία δὲ στήσας. Trans. 'And he worked away at his ship ([ἐ]ποίη), putting up the decks by fitting them to the close-set ribs, and he finished off with the long side-planking.' The Schol. compares the *σταῖνες* to the vertical threads or warp (*στήμων*) of the loom, which sufficiently describes their position. The side-planking (*ἐπηγκενῖς*, cp. *διηνεκῆς*) was naturally fastened on last (*τελευτα*). The middle or waist

at the ship was undecked, and contained the rowers' benches and the ἡῶλη (ἀντλῶς). The ἱκρία are two small decks, at the bows and at the stern, broad enough to sleep on (Od. 3. 353) or to walk on (Od. 12. 229). This falls in with the ordinary use of ἱκρίον = 'platform,' as in Herod. 5. 16, and is quite consistent with the statement that the ancient ships were not covered in, for these decks only extended for a short distance. The timbers carrying the decks were naturally pinned to the upright ribs. See generally the Sketch of Ship, with Description (frontispiece).

l. 256. φράξε δέ μιν, 'And he fenced it from end to end with wattle-work of osier, to be a guard from the waves;' i.e. he made a wicker bulwark to prevent the broken water from splashing into the hold.

l. 257. ὕλην, the Schol. interprets as *ballast*, ξύλα, λίθους, ψάμμον.

l. 260. ὑπέραι = 'braces,' to trim the yard-arm to the wind; κάλοι = 'halyards,' to raise and lower the ἐπίκριον, cp. Od. 2. 426, where they are described as εὐστρέπτοις βοεῦσιν. πόδες (Lat. *pedes*) = 'sheets,' at the two lower corners of the square sail. The σχεδὴν is here treated as an ordinary ship of the period. There is nothing in the text to induce us to interpret it as the description of a mere make-shift. The whole story is a tale of marvel; and if Odysseus seems to have done more than any one man could do, it is quite in the spirit of the whole passage.

l. 262. τῷ = 'for him;' cp. Od. 8. 417.

l. 265. ἐν δέ οἱ ἄσκον, 'And on board (ἐν) the goddess put a skin of dark wine for him: one skin, that is, and a second big one of water.'

l. 266. ἦα or ἦια. This word is pronounced in three different ways to suit the metre ἦᾶ, as here; ἦᾷ, Od. 2. 289; and ἦᾶ, Od. 12. 329.

l. 272. Huntsmen and husbandmen had for different constellations different names derived from familiar objects. So the same group of stars was represented either as a *bear* or a *wain*. Similarly, sailors saw in the Pleiades the stars whose setting closed the time for making a voyage (πλεῖν), while others regarded them as a flight of doves (πλειάδες) scared by the hunter Orion. Boötes, called by Hesiod Ἀρκτοῦρος, is said to 'set slow,' because at that time he occupies a line of greatest perpendicular length; at the time of rising he lies horizontally, and so comes into view more quickly.

l. 273. ἐπὶ κλησὶν καλέουσι, 'they sur-name,' cognate accus.

l. 274. ἥ τ' αὐτοῦ στρέφεται, 'it turns round on the same spot and watches Orion.' The huntsman has the bear at bay, and circles round him; the bear keeps turning too and never takes his eyes off the hunter. To say that the bear is the 'only constellation that never sets' is untrue; if we are to seek a justification, it may be that in Homer's time the Bear was the only group of stars in the N. sky reduced to a constellation.

l. 277. χειρὸς seems to be used with special reference to the pilot's

band on the rudder. ἐπὶ ἄριστερὰ, 'towards the left,' used substantively, as Od. 3. 171; cp. ἐπὶ δεξιᾷ χειρὸς, Pind. Pyth. 6. 19. Trans. 'Bid him sail, keeping this (constellation) on his left hand,' i.e. he is to sail from N.W. to S.E.

l. 279 = Od. 7. 268.

l. 280. ὅθι τε, '[in that part] where it (sc. γαῖα) was nearest to him.'

l. 281. εἴσατο δ' ὡς ὅτε. The ὅτε disappears in the English idiom. The phrase is a short way of writing εἴσατο δ' ὡς ῥινὸν ὅτε εἶδεται, κ.τ.λ. Aristarchus reads ὅτ' ἐρινόν, but it is hard to see how mountains could look like a fig-tree; others read ῥινόν, 'a peak,' Od. 9. 191. A further difficulty in ῥινόν is that the ultima of ὅτε should be lengthened before Ϝρ (§ 2), as inf. v. 426; but if ῥινόν can stand, the simile is intelligible enough. The low lands represent the rim of the shield, the mountains its boss. With εἴσατο δ' ὡς ὅτε, cp. ἤριπε δ' ὡς ὅτε πύργος, Il. 4. 462.

l. 282. Αἰθιόπων, cp. Od. 1. 22.

l. 284. μᾶλλον, 'more than before,' Od. 1. 20, 69.

l. 289. πείραρ, like τέλος θανάτου, inf. v. 326.

l. 290. ἀλλ' ἔτι μὲν μιν, 'But I promise that I will yet drive him to his heart's content on the path of misery;' cp. Il. 19. 423 οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. With ἐλάαν κακ., cp. ἐπειγόμενος πεδίοιο, κ.τ.λ., where the gen. is local.

l. 293. Join συν-εκάλυψε νεφέεσσι.

l. 296. αἰθρηγενέτης = 'sky-born,' not = 'making clear weather.'

l. 300. δεῖδω μὴ εἶπεν. For the fact of her having spoken was certain. 'I fear lest she have spoken only too true,' cp. Od. 13. 215 ἴδωμαι μὴ τί μοι οἴχονται, Soph. El. 580 ὅρα μὴ πῆμα σταντῇ τίθης (not conjunctive), Eurip. Ion 1525 ὅρα.. μὴ σφαλεῖσα.. αἰτίαν θεῶν.. προστίθης = 'see whether you be not actually doing so.'

l. 309. In the struggle for the possession of the corpse of Achilles, Odysseus kept off the Trojans, while Ajax carried the body.

l. 311. μὲν κλέος ἦγον, with κε from preceding clause, 'would have spread my fame,' like κλέος φέρειν, Od. 3. 204.

l. 313. κατ' ἄρκης. Virg. Aen. 1. 114 *Ingens a vertice pontus*.

l. 319. τὸν δ' ἄρ' ὑπόβρυχα θῆκε. The subject to θῆκε is κύμα of v. 313. Some commentators treat ὑπόβρ. as adverbial accus. plur. from ὑπόβρυχος, comparing δίπτυχα, Od. 3. 458, q. v. It is simpler to make it a heteroclitc accus. masc. pointing to a nom. ὑπόβρυξ, and similarly δίπτυχα (κνίστην) as if from δίπτυξ.

l. 320. ἀνσχεθεῖν, poet. form for ἀνασχεῖν, 'to hold up.'

l. 323. κρατός. Notice quantity and accent.

l. 325. μεθορμηθεῖς, 'darting after it.' ἐλλάβετο, § 8. 2.

l. 328. ἀκάνθας, 'thistle-heads,' ἀκὴ.. ἄνθος.

l. 329. ἄμ πῆλαγος.. πῆδιον, § 7. ἔχονται, for change of mood, cp. Od. 4. 338.

1. 331. *προβάλεσκε*, 'would toss him' as a ball.

1. 332. *εἴασκε*, 'gave him over to the W. wind to chase.'

1. 334. *αἰδήσσσα*. This epithet distinguishes human speech from the language of the Gods; while *μέροψ* marks off the civilized nation from the savage or the brute. But cp. *Od.* 10. 136, where Circe is called *θεὸς αὐθ*. Another old reading was *οὐδέησσσα* which was interpreted *ἐπίγειος* (from *οὔδας*).

1. 337. The verse has been generally rejected as imitated and interpolated from inf. v. 353.

1. 340. *ὅτι*, 'in that,' explaining the form that his anger took.

1. 342 = *Od.* 6. 258.

1. 344. *χείρεσσι νέων*, 'swimming with your hands, secure a landing on the shore of the Phaeacians;' lit. (make for your arrival).

1. 345. *γαίης* depends on *νόστον*, as *γῆς πατρίδας νόστος*, *Eur. Iph. Taur.* 1066.

1. 346. *τῇ*, an imperat. from root *TA.* (*τείνω* etc.), it is almost always joined with another imperat., like *βασκ' ἴθι*. Here with *τάνυσσαι* (better written *proparox.* as the imperat. 1 aor. mid., though the commonest reading is the inf. *τανύσσαι*).

ὑπὸ στέρνοιο. The easier reading is *στέρνοισι*, but cp. *Il.* 4. 106 *ὑπὸ στέρνοιο τυχήσας*.

1. 357. *ὃ τέ με*. It is better to read with *Aristoph.* *ὃ τε* as two words = *ὅτι τε* [*Epic τε* of emphasis] than *ὅτε*. Cp. *ὅ = ὅτι*, *Od.* 1. 382. But *ὅτε* would be possible in a quasi-causal sense on the analogy of the Latin *cum*.

1. 359. *φύξιμον*, 'chance of escape,' adject. for abstract noun.

1. 361. *ὅφρ' ἂν μὲν κεν*. This is like the double *ἂν* of Attic syntax which is never found in Homer. Cp. *Od.* 4. 733; 9. 334.

1. 367. *κατηρεφές*, 'over-arching.'

1. 368. *ἥϊων*, cp. sup. v. 266. Perhaps, 'corn,' (from *εἶα = ξεία*), here = 'chaff.'

1. 369. *τὰ μὲν ἄρ τε*, 'the chaff indeed the wind scatters.' For *τε*, see v. 357. *διεσκέδ.*, aorist of custom.

1. 371. *ἀμφὶ . . ἔβαινε*, 'bestrode.'

1. 377. *ἀλώω*, i. e. *ἀλάω* (*ἀλαόμαι*), contracted to *ἀλῶ*, and lengthened by inserted *ο*, § 18. 2.

1. 379. *ἀλλ' οὐδ' ὥς*, 'But for all that I don't expect that thou wilt disparage thy sufferings;' i. e. that thou wilt have enough and to spare of them: spoken sarcastically.

1. 381. *Αἰγᾶς* (*ἐπαιγίζω, αἰσσω*). The home of storms: perhaps, as Schol. says, on the wild coast of Achaea, others put it near *Euboea*.

1. 385. *πρὸ*, i. e. in front of the swimmer.

1. 389. *πλάζετο*, 'drifted.'

l. 390. τέλεσε, i. e. brought to full perfection, not = 'ended.' Cp. τέλος θανάτου, sup. v. 326 = 'realisation or accomplishment of death.'

l. 391. ἦ δέ. For this Aristarchus read ἦ δέ, but there is no real antithesis between ἀνέμος μὲν and the next clause.

l. 393. ὤξυ .. ἀρθεῖς, 'Having given a sudden look forward, as he was raised up by the huge wave.' Cp. Virg. Aen. 6. 357

Prospexi Italiam summa sublimis ab unda.

l. 394. βίσιος φανήη = 'a glimpse of returning life.'

l. 396. ἔχραε, 'assailed him.'

l. 398. Ὀδυσῆ[ι], § 6.

l. 400. ὅσον τε γέγωνε βοήσας, 'as far as [one] makes himself heard with a shout.' γέγωνε, perf. like ἀνωγα, with pres. signification.

l. 402. [ἐρ]βόχθει, imperf.

l. 404. οὐ γὰρ ἔσαν, 'For there were no harbours, receptacles for ships, nor roadsteads.' ἐπ-ιωγή, perhaps from ἄγ-νυμι, where the seas are broken. Cp. κυματωγή, Hdt. 4. 196.

l. 409. τότε λαῖτμα .. ἐτέλεσσα, 'I have got over this gulf by cutting my way through it,' sc. by swimming. λαῖτμα is governed both by verb and participle, as οὐ τι διαπρήξαιμι λέγων ἐμὰ κήδεα, Od. 14. 197.

l. 410. φαίνεται[αι], § 6. θύραζε, 'clear away,' epexegetical addition.

l. 411. ἔκτοσθεν. There was an outlying reef of sharp rocks where the surf broke. Inside this came a strip of smooth water up to the edge of the cliff which rose sheer from deep sea.

l. 416. ἔσσεται, not in the government of μή, but a vivid statement of what seems an absolute certainty.

l. 418. ἡμόνας παραπλήγας, 'spits that meet the seas aslant.' A cliff is struck full by the sea (ἀντιπλήξ, Soph. Antig. 592); on a low beach that runs out from the line of coast each wave necessarily strikes obliquely, so that it does not come down with such crushing weight. Two such spits form a harbour, so that λιμένας is a true epexegetis.

l. 426. ἔνθα κ' ἀπὸ .. ἀράχθη, 'There he would have had his skin stripped off, and his bones broken.' ῥινούς and ὀστέα, both accusatives of part affected.

l. 430. τὸ μὲν, sc. κύμα.

l. 432. The point of comparison lies only in the firm hold, for the details do not suit both cases. The stones come away with the suckers of the polypus; but the skin of the man's hands is left on the rocks.

l. 438. ἔξαναδύς = 'getting outside the surf.' κύματος .. τά τε, cp. Od. 1. 312; 14. 177: Virg. Aen. 8. 427 *fulmen quae plurima, etc.*

l. 439. νήχε παρέξ = 'he kept swimming along outside.'

l. 444. ἔγνω δέ, (apodosis to ἀλλ' ὅτε, v. 441), 'he recognised him [for a river-god] as he came flowing forth.'

l. 447. αἰδοῖος, 'He deserves respect who,' etc.

l. 448. Join ὅς τις ἀνδρῶν.

1. 452. *πρόσθε*, 'in front of him.'
 1. 453. *ἔκαμψε*, 'let them droop.'
 1. 458. *ἀμπνυτο* for *ἀνέπνυτο*, perhaps = *ἀνεπνέφετο* (*πνέω*).
 1. 459. *ἀπὸ ἔο*, *ο* lengthened before *φειο*, § 2.
 1. 466. *ἐν ποταμῷ*, probably = 'in the torrent-bed.'
 1. 467. *μή μ' ἀμυδὺς*, '[I fear] lest at once the hurtful frost and fresh dew quench my life, exhausted after my swooning.' Cp. *τε-θαλ-ὐιά τ' ἐέρση*, *Od.* 13. 245.
 1. 468. *κεκάφηα* for *κέκηφα*, from *κάπτειν* (*καπ-ύσσειν*).
 1. 469. *ἡῶθι* *πρὸ*, cp. *Od.* 8. 851, lit. 'in the morning, early.' The *πρὸ* is adverbial and does not govern *ἡῶθι*.
 1. 471. *εἴ με μεθίη*, 'to see whether the chill will release me;'; *μεθίη*, Epic subjunct., § 23. 1, parallel to *ἐπέλθῃ*.
 1. 476. *ἐν περιφαινομένῳ*, 'in a place with a clear view round it.' Cp. *Od.* 10. 211.
 1. 477. Join *ἐξ ὁμοθεν*, as *παρ' αὐτόθι*, *Il.* 23. 147, 'growing from the same spot,' or perhaps 'from the same root.'
 1. 478. *διάνη*, aorist: others read *διάνει*, imperf. (cp. *ἐτίθει*) from *διάνημι*.
 1. 481. Join *ἀλλήλ. . . ἔπαμοιβ*.
 1. 482. *ἐπαμήσατο*, 'gathered together,' prior to the *ἔπεχεύατο* (v. 487), which implies the heaping of leaves over his body. Cp. *ἀμυσάμενος*, *Od.* 9. 247.
 1. 483. *φύλλων γὰρ*, 'For there was a fall of leaves in full plenty, enough to shelter two or three men.'
ἡλιθα from *ἄλις*.
 1. 484. *ὅσσον τε ἔρυσθαι*, cp. *Od.* 2. 60, 217.
 1. 487 The picture is that of a man living in a lonely place (*ἀγρ. ἐπ. ἔσχ.*) with no neighbours near him from whom he may get a light (*αὔη*) if his fire should go out. Therefore he keeps a brand smouldering under a covering of ashes, so as to be able to fan it up at will. So *Odysseus* under his covering of leaves kept up the faint spark of life.
 1. 492. *παύσειε*, sc. *ὑπνοι*.

BOOK VI.

1. 2. *ὑπνῳ* = 'sleepiness.' *ἀρημένος*, some connect with *δραυός*, others refer it to *βαρέω* through a form *ῥαρέω*.
 1. 4. *Ἵπερείη*, *Od.* 5. 34.
 1. 8. *ἀλφιστάνων*, see on *Od.* 1. 349. They were removed to a home beyond the molestation of all adventurers.
 1. 12. *Ἀλκίνοος*. There seems a touch of irony in the warlike character of this name. Almost without exception, other *Phaeacian*

names refer to their naval pursuits. Perhaps in the luxury and arrogance of the Phaeacian court there is a sly satire intended against some colony of adventurers in the Western Mediterranean.

l. 14. *μητιόωσα*, § 18. 2.

l. 18. *χαρίτων*. Homer mentions no definite number of 'Graces,' and only names one, Pasithaë, Il. 14. 276.

l. 19. *ἐπέκειντο*, 'were closed;' lit. 'lay on [the *σταθομοί*].'

l. 23. *ὁμηλικίῃ* for *ὁμήλις*. Lat. *aequalis*. Cp. Od. 3. 49.

l. 24. *μιν*, is governed by *προσέφη*, 'addressed her.' *ἑισαμένη* means 'having likened herself,' as in *τῷ δ' ἄρ' ἑισάμενος*, Od. 11. 241.

l. 25. *τί νύ σ' ὦδε* = 'How is it that thy mother has such a lazy daughter in thee?' *ἀκηδέα* is the predicate.

l. 27. *ἴνα* = 'at which,' cp. Od. 4. 821. *τὰ δὲ τοῖσι*, 'and provide fine clothes too for those who take thee to thy home;' so *ἤγετο*, Od. 4. 10.

l. 29. *ἀνθρώπους ἀναβαίνει*, 'spreads among men.'

l. 33. *ἐντύναι*, aor. conjunct. with long *ν*, the last two syllables being scanned in synizesis.

l. 35. *ῥθι* seems to take up *ἀριστῆες*. Others refer it to *Φαιήκων*, as if to remind Nausicaa that she is wooed by native suitors. One MS. reads *ῥθι τοι γένος* (by birth) *ἔσσι καὶ αὐτῇ*.

l. 36. *ἥῳθι* *πρὸ*, see on Od. 5. 469.

l. 40. *πλυνοί*, probably tanks dug in the river bank, and communicating by a channel with the water. The inside may have been lined with stone. Il. 22. 153.

l. 43. *οὐτ' ἀνέμοισι*. We must interpret this of the supramundane dwelling of the Gods. The earlier legend of the Iliad locates the Gods on the actual Mysian Olympus which is called *ἀγάννιφος*, Il. 18. 186, and which is shrouded in *πικινὸν νέφος*. Cp. Lucret. 3. 18, foll.

*Apparet divom numen sedesque quietae,
Quas neque concutiunt venti, neque nubila nimbis
Adspargunt, neque nix, acri concreta pruina,
Cana cadens violat; semperque innubilis aether
Integit, et large diffuso lumine ridet.*

l. 45. *ἑπτάταται* = 'is outspread,' *ἀνέφος* (*δνοφερός*), the *α* long because the original form of the word is *δνέφος* (*δνοφερός*).

l. 47. *διεπέφραδε* (*διαφράζω*), second aor. redupl., 'had said her say.'

l. 49. *ἀπεθαύμασε*, *ἀπὸ* intensive, 'was lost in wonder at,' as in *ἀπ-εχθαίρειν*, *ἀπο-μηνίω*. Lat. *de*.

l. 53. *ἡλάκατα* (no singular in use) = 'yarn.' The distaff is *ἡλακάτη*.

l. 54. Join *ἐρχομένην μετὰ*, 'going to join.' *ἴνα* = 'where.'

l. 57. *οὐκ ἂν δὴ μοι ἔφοπλ.*, 'Couldn't you get me ready?'

ἀπήνη, like *ἀμαξα*, is a four-wheeled cart.

l. 59. *βερυπωμένα*, an Epic form for *ἐβρύπωνμένα* (*βυπώω*).

l. 60. *σοὶ ἔοικε . . ἔόντα*, the participle being drawn into the accusative

construction with the infin. The reading *έόντι .. έχοντι* is a needless attempt to get over the difficulty. Cp.

*οὐκ έμελέν μοι ταῦτα μεταλλήσαι καὶ έρέσθαι
άστν καταβλώσκοντα.* Od. 16. 465.

1. 66. *θαλερόν γάμον*, probably = 'fruitful marriage:' which gives the reason why a maid was shy of naming it.

1. 70. *υπερτερή* only means 'upper part.' It may be interpreted, with Scholl., as a square wooden box for baggage, or as an 'awning' over the cart.

1. 71. *έκεκ[ε]λετο*. Reduplicated and syncopated aor. (*κέλομαι*).

1. 73. *υπαγον*, *υπό* = 'under the yoke.' Od. 3. 476.

1. 80. *χύτλον*, (*χέω*), is properly a mixture of water and oil used by bathers. *χυτλούσθαι* includes both washing and anointing.

1. 83. *άμοτον τανύοντο*, 'stepped straight on without flagging.' *άμοτον* may be connected with *μέ-μα-α* or compounded with priv. *a* and root *me* in *μέτρον*.

1. 84. *άλλαι* = 'as well,' Od. 1. 132.

1. 87. *υπεκπρορείει* = 'flowed up from below (*υπό*), passed on (*πρό*) and ran out again (*έκ*),' see on sup. v. 40. An analogous force of the prepositions may be traced in *υπεκπροέλυσαν*.

1. 91. *έσφόρεον*, 'carried them into;' cp. *κόλον σπείος είσερεύσαντες*, Od. 12. 317.

1. 94. *ήχι μάλιστα* = 'just where the sea washed up pebbles on the beach;' i. e. above the line of sand where the shingle begins. Others render, 'where the sea [beating] on the shore scours the pebbles clean.'

1. 96. *λίπ' έλαιφ*, see Od. 3. 466.

1. 98. *μένον είμ. τερσ.*, 'waited for the clothes to dry;' cp. Od. 1. 422.

1. 101. *μολπή*, includes dancing and music. Here we must suppose that the game consisted in a chant and a measured step, and that the throwing and catching of the ball kept time with this. So in Od. 8. 371, ball-play and dancing go together.

1. 102. *κατ' ούρεος .. κατά Τηθύγετον*. To keep the signification of the prepositions accurately with either case, we must suppose that Artemis descends *from* a peak and travels *along* the ridges. *ιοχάιρα*, (*χέω*), 'archer.'

1. 107. The order is *ή γε έχει κάρη ήδε μέτωπα υπέρ πασάων*. Cp. *ίψου δέ κάρη έχει*, 'rears his head,' Il. 6. 509.

1. 110. *έμελλε*, 'was thinking of.' She does not *begin* to pack till inf. v. 252.

1. 114. *ή οί ήγ. πόλιν*, 'who might be his guide to the city;' cp. Od. 7. 22.

1. 116. *εμαρτε .. εμβαλε*, sc. *Nausicaa*.

1. 117. Join *έπ .. άυσαν*.

1. 119. *τέων*, § 15. 3.

- l. 121. θεοῦδης, i. e. θεοεδῆς for θεοδεῖς, (θεός, δέος).
- l. 122. ὥς τέ με, 'A feminine cry floats round me, as it were of girls, nymphs who haunt,' etc. Cp. Od. 4. 45.
- l. 123. νυμφάων is added as a nearer definition of κουράων.
- l. 126. πειρήσομαι, i. e. conjunctive, parallel to ἴδωμαι.
- l. 129. ὥς ῥύσαιντο, 'that girt round his body it might cover his nakedness.'
- l. 131. ὅσσε is often treated as a neut. plur. Cp. ὅσσε φαεινὰ, Il. 13. 435.
- l. 132. μετὰ βουσί.. μετ' ἐλάφους. The two cases with μετὰ are accurate. He comes *among* the beasts in the foldyard; he runs *after* the wild deer. 'And his belly bids him to force his way even into the close-shut fold, to make a raid on sheep.'
- l. 135. ἐμελλε, 'was fain;' χρεῖώ γάρ ἔκαυε.
- l. 138. τρέσσαν, 'fled scared.' ἡμόνας (Od. 5. 440), 'the jutting spits;' for they had been drying the linen on the beach.
- l. 141. ἄντα σχομένη, 'halting in front of him;' cp. σχέσθαι βίης, Od. 4. 422.
- l. 143. αὐτως = 'just as he was;' explained by ἀποσταδά.
- l. 148. κερδαλέον, 'shrewd.' The word may mean 'honestly wise' or 'basely selfish,' according to the means adopted for securing κέρδος. Cp. κερδῶ as name for a fox.
- l. 149. θεός νύ τις ἢ βροτὸς ἔσσι, see on Od. 4. 140.
- l. 157. λευσόντων, after σφίσι, may be taken as a gen. after θυμὸς or a gen. absolute. Cp. Od. 9. 257, 458, and see on Od. 4. 646. θάλος .. εἰσοιχνεύσαν, *constructio ad sensum*. Σὸ ψυχῇ .. ἔχων, Od. 11. 90, where ψυχῇ implies ἀνήρ.
- l. 158. περὶ κῆρι, see on Od. 5. 36.
- l. 159. βρίσας (βρίθω), 'having prevailed by his gifts.' σε is governed by ἀγάγεται, βρίθω being always intransitive in Homer. Cp. also Soph. Aj. 130 ἢ χερὶ βρίθεις.
- l. 162. Δῆλφ. This visit took place on the voyage from Aulis to Troy through the Cyclades. Cp. Od. 3. 169, foll. A sacred palm seems to have been always preserved in the precinct at Delos. Cp. Latona's πρωτόγονος φοῖνιξ, Eur. Hec. 458.
- l. 166. ἐτεθήπεα, pluperf. from perf. τέθηπα, referred to root θάπω or τάφω, second aor. ἔταφον, Aesch. Pers. 1000.
- l. 167. δόρυ, in its first meaning = 'tree.'
- l. 172. κάββαλε (κατέβαλε), 'cast me ashore.'
- l. 174. παύσεσθαι, sc. τὸ κακὸν, .. πάροιθε = 'ere that,' before it ceases. τέλειονσι is fut. tense.
- l. 175. σὲ .. ἐς πρώτην = ἐς σὲ πρώτην.
- l. 179. εἴλυμα σπείρων, 'any wrapper of the linen.' His request is modest; he does not ask for any of the clothes, but only for the canvas sheet in which the clothes were brought to be washed.

l. 182. κρείσσον τοῦ γε ἢ ὅτε. ἢ ὅτε resumes and explains the τοῦ. Cp. Il. 15. 509.

οὐ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
ἢ μίξαι.

l. 184. ἄλγεα, accus. in apposition to the sentence. Cp. Il. 14. 28 λαὸν ἀγχιρροῦσθ, Πριάμφυ κακά. Ib. 196

ὅν τις διστεύσας ἔβαλεν...

... τῷ μὲν κλέος ἄμμι δὲ πένθος.

The construction is more common in the tragedians, as Aesch. Agam. 225

ἔτλα δ' οὖν

θυτῆρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμον ἀρωγάν.

l. 185. μάλιστα δέ τ' ἔκλυον αὐτοί, 'they feel it best themselves.' That is to say, 'They bear the congratulations of friends; and they bear the envious words of enemies' (this suggests the use of κλύειν), 'but they hear the story of their joy told best by their own hearts.' ἔκλυον is aor. of custom. Cp. Il. 13. 734, where it is said of the wise man,

καὶ τε πολέας ἐσάωσε· μάλιστα δὲ καὐτὸς ἀνέγνω.

l. 187. ἐπεὶ, the apodosis to this is at νῦν δέ, v. 191. The second ἐπεὶ there only gives an additional reason. The apologetic parenthesis is inserted to express the fact that the miserable plight of a man ought not to tell against him, for the good suffer as well as the bad.

l. 190. τάδ' ἔδωκε, 'assigned these woes to you.'

l. 193. ὦν (sc. μὴ δεύεσθαι from οὐ δηνήσεται) ἐπέοικε ἱκέτην, 'which it is right that a suppliant should not lack.'

ἀντιάσαντά, 'when he has met any one' [who can help him].

l. 197. The order is κάρτος τε βίη τε Φαιήκων ἔχεται ἐκ τοῦ, 'depends on him.' Cp. Od. 11. 346.

l. 200. ἢ μή που φάσθε = 'You don't mean that you think, do you?'

l. 201. οὐκ ἔσθ' οὗτος ἀνὴρ. Trans. 'That man exists not as a creature of flesh and blood, nor ever will be born, who shall come as a foeman to the Phaeacians' land.' This interpretation connects διερός with δειύω and δαίνω, the meaning passing from 'moist' or 'juicy' to that of 'active,' 'vigorous,' etc. Cp. the phrase ἀλίβαντες for the 'sapless' dead, Plato de R. P. 787 C. Others refer διερός to δίσσθαι and δέος, and trans. 'That man is not a being to scare us.' But this is very doubtful. Cp. Od. 16. 437

οὐκ ἔσθ' οὗτος ἀνὴρ, οὐδ' ἔσσεται οὐδὲ γέννηται.

l. 207. πρὸς Διὸς = 'under the guidance of,' as οἱ τε θεμίστας πρὸς Διὸς εἰρύνεται, Il. 1. 238.

l. 208. δόσις δ' ὀλίγη, 'and a gift, though little, is welcome.' So Il. 1. 167

σὸι τὸ γέρας πύλυ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε
ἐρχομ' ἔχων.

l. 210. ἐπὶ = 'besides.' Not only fresh water to wash with, but shelter too.

1. 212. Join κατὰ (κάδ) εἶσαν.
 1. 214. εἵματα, 'for raiment,' in apposition to φῶρος, χιτῶνα.
 1. 218. οὕτω, explained by a wave of the hand, = 'yonder.'
 1. 224. νίζετο χροῖα ἄλμην, the double accus. on the analogy of ἀφαιρείσθαι τί τινα, Il. 1. 275. So ἀπολοῦν, Il. 18. 345. ἐκ ποταμοῖο = 'with water from the river.' Cp. λδ' ἐκ τρίποδος, Od. 10. 361.
 1. 229. The apodosis to ἐπεὶ δὴ begins here.
 1. 231. ὑακινθίνῳ ἀνθεὶ ὁμοίας, apparently because of its dark colour.
 καὶ τὸ Ἴον μέλαν ἐντὶ καὶ ἅ γραπτὰ δάκνθος.
 Theocr. 10. 28. Others understand it as alluding to the clustering head of flowers.
 1. 232. περιχεύεται (conjunctive), 'plates gold upon silver.' Cp. for the construct. Od. 3. 384; Virg. Aen. 1. 596
Argentum Phrygiusve lapis circumdatur auro.
 1. 234. τελείει, sc. the ἀνὴρ of v. 232. In Attic syntax the clause would be introduced by ὥστε, inasmuch as it gives the result of the instruction.
 1. 240. Join οὐ .. ἀέκητι = Virg. Aen. 2. 777 *non sine numine divum*.
 1. 242. δέατο (pres. δέαται), a 2nd aor. form, the 1st aor. is δοάσσατο and the fut. δοάσεται. The change of ε to ο depends on the presence of a Ϝ in the root, which is frequently represented by an omicron. So δῆν = δῆαν appears in Doric as δοάν.
 1. 244. Trans. 'O that such a man might be called my husband: and that it might suit him to stay here.'
 1. 255. ὄρσεο ἴμεν, 'rouse yourself to go,' as ἄρτο πόλινδ' ἴμεν, Od. 7. 14. ὄρσεο (which appears as ὄρσεν, Il. 4. 264) presupposes an aorist form ὠρσόμην, parallel to the shorter form without sigma, from which come ἄρτο, ὄροντο.
 1. 257. εἰδησέμεν, § 23. 8.
 1. 259. ὄφρα ἂν μὲν κε. For the combination ἂν κε, cp. Od. 5. 361. With ἴομεν ἀγροῦς, 'move along the fields,' cp. ὀδὸν ἰέναι, Od. 10. 103; στείχειν ἀνηρότους γῆρας, Aesch. P. V. 708. Cp. εἰρύεται ὀδὸν, inf. v. 262.
 1. 261. ἔρχεσθαι, infin. for imperat.
 1. 262. ἐπήν. The construction is forgotten, and no apodosis appears to this word.
 ἐπιβείομεν, *metathesis quantitalis*, for ἐπιβέωμεν (ἐπιβῶμεν), as εἶος for ἔως, § 3. 6. Translate the passage, 'But when we set foot in the city; round which runs a lofty rampart, and there is a fair haven at either side of the city, and narrow is the entrance. And rounded ships are drawn up along the road; for all the men have, each one to himself, a dock.' Like Ἀστερίς, Od. 4. 846, the town had two harbours, for it was situated on a peninsula, and a harbour was formed on either side, leaving a narrow isthmus, along which the ships were drawn up. The

accompanying sketch is an attempt to show the relative position of the objects described.



1. 265. It is a mistake to render εἰρύσται as 'guard,' for the idea of ships guarding a road is unhomeric.

ἐπίστιον, can hardly be regarded as ἐφέστιον, although written in that form by Herodotus, for Homer uses ἐφέστιος, Od. 7. 248. But it may possibly be referred to, ἐπιστήναι, and so may = 'halting place,' meaning the slips whereon the ships are drawn up.

1. 266. ἐνθα δέ. 'Next comes their place of assembly, on either side of the fair precinct of Poseidon, walled in with huge stone-blocks deep bedded.'

1. 267. ῥυτοῖς, properly = 'dragged to the spot,' being too large to carry. This is a true description of the so-called Cyclopean architecture, occurring again in Od. 9. 185. ἀραρυῖα cannot mean 'paved,' which is a process of much later date.

1. 269. The usual reading σπείρα, = 'sails,' causes a metrical difficulty. Eustathius wrote σπείρας, = 'hawsers.' For ἀποξύνοισι, 'taper,' Buttmann conjectured ἀπο-ξύνοισι, which most modern editors accept.

1. 273. ὀπίσω, 'by-and-by' = 'if I am so reckless.'

1. 276. κομίσσατο = 'rescued.' He must be a man from a distant land, for we have no near neighbours.

1. 280. τίς. The accent on this indefinite pronoun is thrown back by the enclitic.

1. 281. ἔξει δέ μιν, 'and he will have her to wife for evermore.' There is a sneer implied in this, as the loves of gods for mortal women were proverbially inconstant. Cp. ἔχεις Ἑλένην, Od. 4. 569.

l. 282. βέλτερον. 'Better it should be so! that she should herself have gone about and picked up a husband from some other place than this, for she scorns the Phaeacians here in this land,' etc. The sneering tone continues.

l. 286. ἢ τις βέξου. The optative introduces a merely hypothetical case; when this is narrowed to a special and actual instance the mood changes to conjunctive, e.g. *μισήγῃται*.

l. 287. ἐόντων stands in so emphatic a position, that the interpretation, 'her friends still living,' seems necessary; φίλων is more closely defined by πατρός καὶ μητρός.

l. 288. ἀμφάδιον, see on Od. 5. 120.

l. 289. ὥδε = 'just as I say it.'

l. 291. ἄλσος Ἀθήνης αἰγείρων, 'a grove of Athena, of black poplars;' both Ἀθ. and αἰγ. depend on ἄλσος, but the latter gen. adds a further description. Otherwise we might take ἄλσος αἰγείρων as one logical noun = 'a poplar grove.'

l. 293. τέμενος = 'the royal park.' Cp. Thucyd. 3. 70, 5.

l. 300. καὶ πάς, *vel infans*.

l. 301. οὐ μὲν γάρ τι. Trans. 'For the houses of the Phaeacians are not at all made like it (τοῖσι, sc. δώμασι), seeing of what sort the house of Alcinous the hero is.' For the additional clause οἴος, κ.τ.λ., cp.

οὐ τι τοιοῦτον ἐτύχθη,

οἴην τερπωλὴν θεὸς ἤγαγε. Od. 18. 36.

l. 303. The shortening of the middle syllable of ἥρωος is unusual. Perhaps βέλῃαι, Il. 11. 310, is a dactyl, which would afford a parallel.

l. 304. διελθέμεν, for the ἐσχάτη was at the further end.

l. 307. Arete is represented sitting (ἡ δ' ἦσται), so the words must mean that her seat is set against a column.

l. 308. ποτικέκλιται αὐτῇ may be ποτικ. κίονι = 'both seats against the same.' Or αὐτῇ may be a brachylogy for αὐτῆς (sc. Ἀρήτης) θρόνον. Cp. ὁμοῖα νοήματα Πηνελοπείῃ for νοήμασι Πηνελοπείης, Od. 2. 121.

l. 312. εἰ καὶ μάλα. 'Even though thou art from a distance,' adding emphasis to the καρπαλίμως.

ll. 313-315. These verses, which occur in Od. 7. 75-77, seem superfluous here and are wanting in several MSS.

l. 316. φαεινῇ. The handle of the whip was probably polished and ornamented.

l. 318. εὖ μὲν τρώχων, 'and well they sped with prancing pace.' It does not seem that different paces are being described, but the second clause is thrown into a new sentence with a finite verb instead of standing as a participial addition, viz. *πλισσόμενοι πόδεσσι*.

l. 319. ἡ δὲ μάλα ἡνώχευε, 'and she drove skillfully, and laid on the lash with judgment.' She had to suit her pace to those who were on foot.

- l. 321. δύσετό τε . . καὶ ἴκοντο = 'As the sun set they came.' Cp. Od. 7. 289.
 l. 330. ἐπιζαφελῶς. ἐπι-ζή[δια] and φελ- = 'swell,' as seen in δ-φέλ-λαι.

BOOK VII.

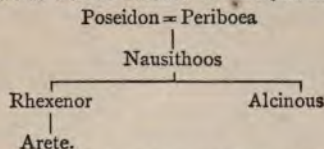
- l. 1. ἡρᾶτο, takes up the εὐχόμενος of 6. 328.
 l. 4. στήσεν, sc. τοὺς ἡμόνους. So στήσαι ἴππους, II. 5. 755. Join ἀμφίς μιν.
 l. 7. ἐόν, § 15. 2.
 l. 9. Ἀπειρήθεν, from Ἀπειρῆ = 'the limitless land;' a fanciful name, like Ὑπερείη, Od. 6. 4.
 l. 10. ἐξελον, sc. Φαίηκες, 'chose out of the booty for Alcino.' Cp. Od. 9. 160.
 l. 11. δῆμος ἄκουεν [αὐτοῦ], 'listened to him,' ὡς θεοῦ.
 l. 12. τρέφε, 'was nurse to.' The following ἦ . . ἦ are both demonstrative, not relative. Nausicaa sups in her own room, not in the hall.
 l. 15. ἡέρα, 'mist.' So Virg. Aen. 1. 411 *aere sepsit*.
 l. 20. παρθενικὴ = παρθένος (as ὀρφανικός, II. 6. 432), 'a virgin, a young girl.'
 l. 23. Ἀλκινόου, a nearer definition of ἀνέρος, sup., just as ἐξ ἀπίης γαυῆς is of τηλόθεν. ἀπίος from ἀπὸ is like ἀντίος from ἀντί. Γῆ ἀπία as a name for the Peloponnese is a different word.
 l. 25. τῷ, 'wherefore.'
 l. 28. ὃν μὲ κελεύεις, sc. δείξει.
 l. 29. ναίει, Od. 1. 404.
 l. 30. σιγῇ τοῖον, see on Od. 1. 209.
 l. 31. προτιόσσεο = πρόσβλεπε.
 l. 32. οὐ μάλα, as we should say, 'not so very fond of strangers,' meaning, 'not at all fond;' 'nor do they welcome and entertain one who may come from elsewhere.' The reception of Odysseus is hardly consistent with this confession of Phaeacian inhospitality.
 l. 34. θοῇσι is such a regular epithet of νηυσὶ that here it is quite unemphatic: but ὠκείησι supplies the emphasis = 'trusting in the speed of their swift ships.'
 l. 35. ἐκπερώσω, § 18. 2. δῶκε, sc. λαῖτμα ἐκπερᾶν.
 l. 36. ἡ ἐ νόημα. This comparison is worked out II. 15. 80.
 l. 40. διὰ σφέας, i. e. going through the midst of the people to reach the palace.
 l. 44. ἡρώων refers to the chieftains who came each with his retinue.
 l. 47. τοῖσι. This plural is loosely used, as the conversation is only between two. Cp. Od. 5. 202.
 l. 49. πεφραδέμεν, Schol. ἐπιδείξει, cp. § 16. 2 and § 17. 5.

l. 54. ἐπώνυμον refers properly to a *sur-name*, added with a special significance; e. g.

Ἄλκυόνην καλέεσκεν ἐπώνυμον, οὐνεκ' ἄρ' αὐτῆς
μήτηρ Ἄλκυονος πολυπενθέος οἶτον ἔχουσα
κλαίει. II. 9. 562.

Here Arete is so called καθὸ ἀρετῶς καὶ εὐκαίως ἐγεννήθη, Schol. Cp. the use of ἐπικλησιν, Od. 5. 273.

τοκῶν must refer to ancestors and not to immediate parents, for Alcinous was uncle as well as husband to Arete, as the genealogy shows,



l. 59. Γιγάντεσσιν. The giants over whom Eurymedon was king were a savage race living near the home of the Cyclops (cp. inf. v. 206, Od. 6. 4). The wars between the Gods and the Giants are a later fable, and are not alluded to here. Eurymedon is represented as having brought destruction on his people and himself in some unsuccessful battle.

l. 61. τῇ, sc. Periboea.

l. 64. τὸν μὲν ('Φηξήνορα) ἄκουρον, i. e. without a male heir, as the addition μίαν οἶν, κ.τ.λ. shows.

l. 65. νυμφίον, Schol. = νεωστὶ γεγαμηκότα.

l. 68. ὑπ' ἀνδράσι, 'in subjection to their lords.'

l. 69. περὶ κῆρι, see on Od. 5. 36. τετίμηται τε καὶ ἔστιν. Damm interprets rightly, 'sicut illa maxime ex animo in pretio habita est, et etiamnum habetur, nam saepe uxores primis mensibus vel annis carae fuerunt, et nunc non sunt adhuc.' With ἔστιν supply τιμήεσσα from τετίμηται. Nitzsch compares Propert. 2. 13, 38

Nec minus haec nostri notescet fama sepulcri,

Quam fuerant Phibii busta cruenta viri;

where fuerant = fuerant nota, from notescet.

l. 72. δειδέχεται, from δίδεγμαi, Epic perf. with present sense, from δεικνυμι, in the sense of 'to hold out the hand to any one,' 'to greet;' cp. in a similar sense, δεικανάομαι, Od. 18. 111. Others refer the form to δέχομαι, pf. δέδεγμαi, or δείδεγμαi, and so translate it 'welcome her.' Cp. § 17. 4.

l. 73. καὶ αὐτῇ, i. e. 'she does not only shine with reflected honour from the king.'

l. 74. Trans. 'And for those whom she favours (even though they be men) she settles their quarrels;' a task out of the sphere of an ordinary woman.

1. 80. Ἀθήνη, 'Athens;' later, Ἀθῆναι. The 'strong house of Erechtheus,' is the temple in the Acropolis dedicated to the joint worship of Athena and Erechtheus the primitive Athenian hero. Cp. Hdt. 8. 55 ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγόμενον εἶναι νηὸς, ἐν τῷ ἐλαίῃ τε καὶ θάλασσά ἐστι.

1. 86. ἐληλάδατο, for ἐλήλαντο, from ἐλαίνω. The δ is introduced for the sake of euphony, as in ἀκηχέδαται, Il. 17. 637. The form is found in Herodot. with verbs in ζω, as κεχωρίδαται, 1. 140; ἐσκενάδαται

4. 58. Trans. 'walls had been run;' cp. inf. v. 113. ἐλαίνω may possibly refer here to the forging of the brass of which the walls were made.

1. 87. The μυχὸς is the point farthest from the entrance. The phrase is equivalent to 'from front to back;' cp. Od. 3. 402. κύανος is a doubtful word. In Il. 11. 24, it seems to be spoken of as a metal, and so many render 'blue steel,' i. e. tempered till blue, like a watch-spring. Others, more naturally, regard it as a native ore of copper of a bright blue like verditer. It may have been in the form of an enamel. Trans. simply, 'a cornice of blue.' The reference is still to the outside walls of the house, the description of the interior begins inf. v. 95.

1. 88. ἔντος ἔργον (εἶργον), 'closed in.' The plural, θύραι, seems to imply the two leaves of a folding door. So δικλίδες, Od. 2. 345.

1. 90. Trans. 'Of silver was the lintel above them, and of gold the hook,' which served as a door-handle; cp. Od. 1. 441.

1. 91. There were two dogs on either side of the door, one of gold and one of silver, 'which H. had wrought with cunning mind to keep ward at the house of Alcinous, being deathless and ageless for ever.' For similar magical works of Hephaestus, cp. Il. 18. 418.

1. 92. πρᾶπιδες (like φρένες), properly = the diaphragm or midriff; cp. Il. 11. 579 βάλε.. ἦπαρ ὑπὸ πρᾶπιδων.

1. 95. ἐρηρέδατο, Schol. ἐρηρτισμένοι ἦσαν, from ἐρείδω, (cp. the use of κλίνω, Od. 6. 308), 'were planted leaning along the wall, right through from front to back. ἔνθα = ἐν θρόνοις.

1. 97. ἐύνητοι (for ἐύνητοι), § 8. 2. βεβλήατο, § 17. 4.

1. 99. ἐπητανόν, see on Od. 4. 89.

1. 100. 'Statues of boys on pedestals (βαμύς, like βάθρον, from βαίνω) were there, giving light all night long.'

1. 102. φαίνειν, used absolutely, as in Od. 18. 307

αὐτὰ λαμπτήρας τρεῖς ἴσασαν ἐν μεγάροισι
ἄφρα φαίνουσιν.

Cp. Od. 19. 25. νύκτας is the accus. of duration of time.

1. 103. οἷ = Ἀλκινόῳ. Cp. Virg. Aen. 1. 703.

1. 104. μύλης, gen. Others read μύλης = μύλαις. μῆλοπα καρπὸν, 'the yellow grain.'

1. 105. ὑφώσωι, § 18. 2. ἡλάκατα, see on Od. 6. 53, 306.

1. 106. As οἶα τέ follows directly on ἤμεναι, it is natural to look for the point of comparison in that word. The maidens, then, sit together row behind row like close-clustering leaves. But the more picturesque interpretation is given by the Schol. διὰ τὸ εὐκίνητον τῶν χειρῶν ἐν τῷ στρέφειν τὴν κρόκην (thread) ὥς καὶ τὰ φύλλα τῆς αἰγείρου .. εὐκίνητα βραδείως καὶ ὑπὸ τυχούσης αἵρας, i.e. 'any breath of air that comes.'

1. 107. καιροσίων, properly καιροέσεων from καιροί, the adjct. from καιρός, the woof or cross-threads in weaving, for which other edd. write καιρονσσίον and καιροσσίον. Trans. 'and from the close-wove linen, trickles off liquid oil.' The simplest interpretation is that the linen is of so close a texture that oil would run off its surface instead of soaking in. Others take it of the glistening look of the linen, which is a proof of good weaving. So Il. 18. 595

χιτώνας

ἐλατ' ἐννήτους ἦκα στίλβοντας ἑλαίῳ.

Cp. also Od. 3. 408. Others again refer it to the actual use of oil in 'dressing' the fabric.

1. 108. 'As the P. are cunning beyond all men at sailing a swift ship on the sea, so (ὥς = τόσον) are the women skilled in weaving.'

1. 110. τεχνήσσαι is for τεχνήσσαι, from τεχνήεις, a reading preserved by the Schol. The word is parallel to ἱδρεις. The ordinary reading ἱστὸν τεχνήσαι (first aor. inf. τεχνάω), would answer to ἐλαυνέμεν. νῆα. ἱστὸν may be retained with τεχνήσσαι as an accusative of reference; but ἱστῶν is found in several good MSS. For the words περί... ἐσθλὰς, see on Od. 2. 117.

1. 113. ἀμφοτέρωθεν. This the Schol. rightly interprets as equivalent to παντάχωθεν, because it gives the enclosure in length and breadth. So ἐνθα καὶ ἐνθα in the same sense, Od. 10. 517.

1. 114. πεφύκασι, as λελόγγασι, Od. 11. 304; others read πεφύκει.

1. 117. τῶν, § 14.

1. 118. χεῖματος, 'in winter,' genit. of point of time.

Θέρεις, § 4. 1. 'Their fruit never falls or fails, winter or summer; lasting all the year round; but ever and aye (μάλ' αἰεὶ) the zephyr as it breathes is forming some fruits and ripening others.'

ζεφυρίη (cp. Od. 2. 195) is a fem. adj. used substantively, as ῥοίη for ῥῶς, Od. 4. 447.

1. 120. ἐπὶ = 'after.' The marvel both in the garden and the vineyard (see below) is that the various stages of growth and maturity are all going on together. The accuracy of the description is marred by the introduction of σταφυλῇ, as the garden is separate from the vineyard, where alone the vines are growing.

1. 122. οἶ, see on v. 103 sup. For ἄλωη, cp. Od. 1. 193.

ἐρρίζωται = πεφύτευται, Schol.

1. 123. Trans. 'Of it (sc. ἀλωῆς) one part, a warm spot on level

ground, is dried by the sun' (*θειλόπεδον* from *εἰλη*, 'sun's rays.' For the addition of the *θ* cp. *θάλασσα* with *ἄλς*), 'other grapes again (*ἐτέρας*, sc. *σταφυλὰς*) they are gathering, and others they are treading; and in the foreground are setting-grapes shedding their blossom, and others again are just colouring.' The simplest way to make an antithesis between *ἔτερον μὲν* (v. 123) and *ἐτέρας δὲ* (v. 124) is to suppose that the sunny spot on level ground is used for drying the gathered grapes into raisins. In the other parts of the vineyard the grapes hang yet on their vines, or are being carried to the wine-press.

l. 127. *ἐνθα δέ*. 'And there again trim garden beds of every sort [of herb] are planted, along the last row, looking ever gay.' The last row, sc. of vines. Where the vineyard ends, the garden of herbs begins.

l. 128. *γανώσσαι*, § 18. 2. *πεφύᾶσι*, § 21. 1.

l. 131. *ᾧθεν = ἐξ ἧς κρήνης*. For *ἵησιν* used intransitively, cp. *Od.* 11. 239.

l. 132. *ἐν Ἀλκινόοιο*, sc. *δόμῳ*.

l. 135. Join *εἴσω δώματος*, as *Od.* 8. 290. *εἴσω* goes usually with accus.

l. 138. *σπένδεσκον*, § 17. 6.

l. 140. *ἡέρα ἔχων*, 'clad in mist,' as *εἵματα ἔχειν*, *Od.* 17. 24. Join *βῆ διὰ δῶμα... ὄφρα ἴκετο*.

l. 143. 'And then the marvellous mist melted away from him.' For the gen., cp. *πάλιν τράπεθ' υἱὸς ἔηος*, *Il.* 18. 138. Cp. *Virg. Aen.* 1. 568.

l. 144. *ιδόντες* (aorist), 'when they caught sight of.'

l. 145. *ὀρόωντες* (present), 'as they gazed.'

l. 148. *ὄλβια* can hardly be taken as adverbial to *ζωίμεναι*, but the infin. must be regarded as an addition to the sentence. 'May the Gods grant them blessings (*Od.* 8. 413) in [all the circumstances of] their lives.' Lit. 'with reference to their lives.' For the infin. so used to express the sphere in which some action takes place, cp. *ὅς ὀμηλικίην ἐκέκαστο, ὕρμιθας γνῶναι*. 'His superiority is shown in his knowledge,' *Od.* 2. 159. Cp. also 3. 246, and 5. 217.

l. 152. *θάσσον*, 'all the quicker,' sc. than I should without your aid. *φίλων ἄπο*, 'far from friends.'

l. 154. *ἀκτῆν*, see on *Od.* 2. 82.

l. 156. *ἀνδρῶν*, partitive genit. after *ὅς*, 'who among the Phaeacians,' cp. *Od.* 5. 448. *προγενέστερος*, a qualifying comparative, as *γεραίτερος*, *Od.* 3. 362.

l. 159. *κάλλιον*, 'more honourable.' The comparative means that our present neglect is no *improvement* on our usual custom. Cp. *Od.* 3. 70. The *τόδε* is explained by the words that follow, *ξεῖνον, κ.τ.λ.*

l. 161. *σὸν*, emphatic, 'waiting for the word from thee.' *ποτιδέγμενοι*, (*προσδέχομαι*), § 20. 4. *ἰσχανόνται*, 'are holding back.'

l. 164. *ἐμικρῆσαι* for *ἐμικεράσαι*, i.e. to mix with water in the *κρητήρ*.

- l. 165. σπείσομεν, (σπένδω), § 3. 4.
 l. 166. ἐνδον ἐόντων, 'from what she has within,' Od. i. 140.
 l. 167. ἱερὸν μ. 'A., cp. Od. 2. 409.
 l. 169. ἀπ' ἐσχαρόφιν, § 12. 1. Cp. Od. 5. 59.
 l. 170. 'Having made to rise up his son who was sitting near him; and him he loved most of all.' Later syntax would substitute ὃν for δέ μιν. Cp. Od. i. 71; 2. 54.
 ll. 172-176 = Od. i. 136-140.
 l. 177 = Od. 6. 249.
 ll. 183 foll., see on Od. 3. 340 foll.
 l. 188. κατακέετε, § 23. 6. Apparently an imperat. aorist formed from the future κείω. Others take κείω as a desiderative verb and not a tense of κείμεν.
 l. 189. Join ἐπι-καλέσαντες.
 l. 192. ὁ ξείνος, 'this stranger,' demonstrat. use of definite article. ὡς Χ' = ὡς κε.
 l. 195. μηδὲ πάθῃσι, in construct. with ὡς κε. μεσσηγὺς, 'mean-while,' i.e. between his departure hence and his arrival at home: explained by the following words πρὶν.. ἐπιβήμεναι.
 l. 197. The common reading is κατακλώθες. But the Schol. writes τὸ δὲ κατὰ πρὸς τὸ νήσαντο: the preposition goes with the verb. Trans. 'Whatsoever Fate and the stern spinners span off for him with their thread at his birth when his mother bare him.' Join οἱ γεινομένη. κατανήσαντο is like ἐπινήθω, ll. 20. 128, or ἐπικλώθω, Od. 3. 208. κλώθες is a metaplastic form for κλώθωι from κλώθω.
 l. 201. ἐναργεῖς, 'in visible presence.' He feels that 'the Gods are contriving something else in this,' if they are going to hide their divinity in mortal disguise.
 l. 204. καὶ μούνος, 'even when by himself,' in opposition to the assembly that gathers at the sacrificial feast. ξύμβληται, conjunctive of syncop. aor. ξυμβλήμην, § 20. 4.
 l. 205. οὐ τι κατακρύπτ., used absolute, 'they make no manner of concealment.' ἐγγυθεν, sc. in lineage.
 l. 211. Trans. 'Whomsoever of men ye know most burdened with sorrow, to them I may liken myself in my troubles.' For the form of sentence, cp. Od. i. 219.
 l. 213. καὶ δέ. Trans. 'Aye! and'.. καὶ μᾶλλον, *vel magis*.
 l. 216. 'Nothing is more shameless beyond [i.e. than] an angry belly.' So ἐξοχ' ἀρίστας (κούρας) ἀλλά τε πόλλ' ἐπὶ τῇσι, ll. 9. 639.
 l. 217. ἐπ[έ]λετο.. ἐκέλευσεν, aorists of customary action. There is no need of ν ἐφελευστικόν after ἐκέλευσε, because ἔο [φέο] takes the digamma, § 2.
 l. 221. ἐκ-ληθάνει, 'makes me forget;' cp. ἐκλέλαθον κιθαριστὸν, 'they made him forget his harp-playing,' ll. 2. 600.

l. 222. ὀτρύνεσθαι, infin for imperat. φαινομένηφι, § 12. 1.

l. 223. ἐπιβήσετε, conjunct, § 3. 4, 'land me upon;' transitive 1st aor.

l. 224. καὶ περ. Only in this passage written together; elsewhere always divided by one or more words, as Lat. *ne . . quidem*.

ἰδόντα με, 'When once I have had a sight of my possessions, may even my life leave me.' Cp. Il. 5. 685 ἐπειτά με καὶ λίποι αἰών.

l. 229. οἱ μὲν, this includes the guests who lived in the town.

l. 232. ἔντα δαυτός. So Virg. calls the implements for baking, etc., *Cerealia arma*, Aen. 1. 181. ἀπεκόσμεον, 'began to clear away.'

l. 234. εἴματα, in apposition with and descriptive of φᾶρος and χιτῶν. Cp. Od. 6. 214.

l. 237. Trans. 'This, the first question, I myself will ask.' On the double interrogative, τίς πόθεν, see on Od. 1. 170.

l. 239. The readings vary between φῆς (i.e. ἔφη) and φῆς, 2nd person pres. The former is better, 'Saidst thou not?'

l. 248. ἐφέστιον to be taken predicatively with ἤγαγε, 'brought me to her hearth.'

ll. 249-251 = Od. 5. 131-133.

l. 251. ἔνθα takes up the moment of ἐκέασσε. The lines 251-255 were rejected by some of the Alexandrian critics as a later interpolation. ἀπέφθιθεν, § 22. 1.

l. 256. ἐνδουέως. Perhaps, as *υ* may represent *ο* in Aeolic, this is for ἐνδοκέως, i.e. = κατὰ δόξαν, 'decently,' 'properly.'

l. 261. Scan ἀλλ' ὅτε | δὴ ὄγ | δοόν μοι ἐ | πιπλόμεν | ον ἔτος | ἦλθε | . Here ὄγδοον must be a dissyllable, as in Od. 14. 287. Dindorf conjectures δὴ ὄγδοατον by synizesis.

l. 263. ἦ καὶ νόος. We should expect ἦ καὶ ὅτε νόος. Cp. Od. 9. 339. The ἀγγελίη mentioned here is brought by Hermes, Od. 5. 29 foll.

l. 265. ἔσσαν, 'clad me with,' ἐννυμι.

l. 266 = Od. 5. 268.

ll. 267, 268 = Od. 5. 278, 279.

l. 270. ξυνέσεσθαι οἰζύν. So Soph. Phil. 1168 ἀχθος ὃ ξυνοικεί.

l. 273. The meaning is that the waves swept him from his boat.

l. 274. Join ἀνιδνᾷ στεν., as βαρία στεν., Od. 5. 420.

l. 276. τόδε λαίτμα, 'yonder deep.' He points in the direction of the sea. διεύμαγον, cp. Od. 5. 409.

l. 278. 'There (sc. ἐν ὑμετέρῃ γαίῃ) the wave would have dashed me on the beach as I tried to land.'

l. 280. εἶος, see on Od. 4. 90 and § 3. 6.

l. 281, 282 = Od. 5. 442, 443.

l. 283. Trans. 'And [having got clear] from the water I sank down, rallying my spirit.' Cp. Od. 5. 458.

1. 284. *δυπετέος*, see on Od. 4. 477.
1. 285. *ἐκβάς* is intended to give the same picture as *ἐκ ποταμοῦ λιασθεῖς*, Od. 5. 462.
1. 286. Join *κατ-ἔχεν*.
1. 289. *δύσετο*. Cp. Od. 6. 321, which shows that there were yet some hours of daylight after Odysseus awoke. To avoid the contradiction, Aristarchus reads *δείλετο*, 'the sun was westering.' *δείλη* was the 'afternoon,' Il. 21. 111.
1. 290. *τεῆς*, § 15. 2.
1. 292. *ἡμβροτεν*, i.e. *ἡμαρτεν* (*ἁμαρτάνω*), with a metathesis of *αρ* to *ρα*, i.e. *ἡμαρον* or *ἡμορον* (cp. above *κατέδ-ρα-θον* from *καταδ-αρ-θάνω*). The *β* is inserted to harmonise the sound of *μρ*, as in *μεσημ[β]ρία*.
1. 293. *ἀντιάσαντα*, see on Od. 6. 193.
1. 294. *ἐρξέμεν* may be a future tense, or the Epic 2nd aor. with the sigma, as *ἀξέμεν*, Il. 23. 111. See § 20. 2. 'As you would not expect a young person to do when meeting any one.'
1. 297. *ἀληθείην*, '[as] the truth,' in apposition to *ταῦτα*.
1. 301. 'And yet it was to her first that thou didst make thine appeal.' Cp. Od. 6. 176.
1. 303. The statement of Odysseus here becomes more diplomatic than true. Cp. Od. 6. 260 foll.
1. 307. 'We, the race of men, are touchy.' *δύσζηλοι* (*ζήλος*, *ζέω*, *ferveo*), in the masculine by *constructio ad sensum*.
1. 311. *αἶ γὰρ.. ἐχέμεν*. For this use of an infin. in place of the usual optative, cp. Od. 17. 355, where both constructions are combined,
*Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὕλβιον εἶναι,
καὶ οἱ πάντα γένοιθ' ὅσσα φρεσὶν ἥσι μενονῶ.*
Trans. 'Would that, O father Zeus, and Athena and Apollo, thou, being such an one as thou art, and feeling as I feel, mightest have to wife my child, and be called my son-in-law abiding here.' Cp. also Od. 24. 379.
1. 314. *οἶκον δέ τ' ἐγώ*. The reading of *κ'[ε]* for *τ'[ε]*, which better suits the sense, is given in one and suggested (by the word *κἀγὼ*) in another MS. The reading in the text is generally translated, 'And O! that I might give thee an house:' carrying on the wish from *αἶ γὰρ*, sup. v. 311.
1. 316. *μῆ.. γένοιτο*, i.e. 'heaven forbid.'
1. 317. *ἐς τῷδε.. αὔριον ἐς*, 'I appoint your departure for this date, viz. for to-morrow.' Cp. *ἐς τῷδε' ἡμέρας*, Eurip. Alcest. 9.
1. 318. *τῆμος δέ*, 'and then,' i.e. when to-morrow comes.
1. 319. *ἐλώσι*. Probably the present tense from *ἐλᾶω* Epic form of *ἐλαίνω*, § 18. 2. It may also be regarded as an open form of *ἐλῶσι*, the contracted future, 'While they row you over the calm sea.' So *πόντον ἐλαύνειν*, Il. 7. 6.
1. 320. *καὶ εἴ που*, as we say, 'and anywhere else you like.'

l. 322. οἱ.. λαῶν, *ii en civibus nostris qui.*

l. 323. This visit of the righteous Rhadamanthus, who is elsewhere represented (Od. 4. 564) as living in Elysium, belongs to an unknown legend. For Tityos, cp. Od. 11. 576.

l. 326. ἀπήνυσαν, sc. τὸν πλοῦν. Cp. νῆς ἀνύσειε θαλάσσης ὕδαρ, Od. 15. 294.

l. 330. The use of this verse, which has passed into a formula, is inaccurate here, as it introduces no personal address to an interlocutor, but a prayer to Zeus. See on Od. 2. 302.

ll. 336-339 = Od. 4. 297-300.

l. 342. ὄρσο, see on Od. 6. 255. κέων, a shorter form of κείων.

l. 345 foll., see on Od. 3. 399, 402 foll.

BOOK VIII.

l. 3. δν, § 7.

l. 4. ἡγεμόνευε, cp. Od. 3. 386.

l. 6. λίθουσι, i. e. the λαέσσι of Od. 6. 267.

l. 7. πλησίον = 'near one another.'

μετόχῃτο (explained by v. 9), 'went about to accost every one she met.'

l. 11. εἴγε, singular verb used with plural subject, because the form had become merely interjectional. Cp. Od. 2. 212.

l. 12. λέγει is not dependent on δεῦτε, but stands as infin. for imperat., Od. 1. 292.

l. 16. ἐμπληντο, § 20. 4. Join ἐμπλ. βροτῶν. The ἔδραι = the λίθοι, sup. v. 6.

l. 18. τῷ.. ὤμοις, 'over him, on head and shoulders;' for this exegesis, cp. Od. 6. 235.

l. 21. ὥς κεν γένουτο. The addition of κεν implies that the desired result naturally follows the fulfilment of the condition. Cp. Od. 2. 53. And, for the same mood after a fut. tense, cp. Od. 13. 401 κνύζωσω τὰ δασε.. ὥς ἂν φανείης. Cp. Plato, Phaedr. 230 B, 'The tree ἀκμὴν ἔχει τῆς ἀνθης ὥς ἐν εὐωδέστατον παρέχοι τὸν τόπον.'

l. 22. δεινός τ' αἰδοῖός τε = 'awe-inspiring and reverend.' ἐκτελέσεια is still in construction with ὥς κεν.

l. 23. πολλοὺς τοὺς περῆσαντο, 'those many trials of skill in which the Phaeacians made proof of Odysseus;' τοὺς may stand for τοῖς attracted into the case of ἀέθλου, if it may be taken as *accusativus respectus*. Cp. ἑκαστά τε περῆσαιτο, Od. 4. 119. The line is suspicious and was rejected by Zenodotus, since Odysseus did not engage in many contests. But v. 214 shows that he was at any rate ready for more.

l. 24. See on Od. 2. 9.

ll. 25-27 = Od. 7. 185-187.

l. 29. ἤε... ἦ is a further description of οὐκ οἶδ' ὅς τις, 'whether he be come from E. or W.'

l. 30. ποιμπῆν δέ, 'He is urging upon us his dismissal, and is praying that it be confirmed for him.'

l. 31. ὥς τὸ πάρος περ, i. e. as we have always done on behalf of those who have sought our aid.

l. 32. οὐδέ γὰρ οὐδέ. The whole sentence is negated by the first οὐδέ, which negation is again repeated before the emphatic ἄλλος. Cp. Od. 3. 27.

l. 36. κρινάσθων, 'let them choose two-and-fifty youths among the people.' κρινάσθων is middle voice, as in Od. 4. 408; the ordinary form in -θωσαν being always contracted in Homer. The subject to κρινάσθ. is an indef. plural, as in φασί = 'men say.' The dual κούρω, here and inf. v. 48, where also κρινθέντε is added, is suggested by the δύω. The change introduced in the number by the addition of πεντήκοντα is as it were forgotten. For the use of πάρος with pres., cp. Od. 4. 811.

l. 37. εὖ δησάμενοι, see on Od. 4. 782.

l. 39. ἡμέτερόνδε = 'to our [house].'

l. 40. αὐτὰρ οἱ ἄλλοι, 'But as for you others, you sceptred kings, come ye to my fair house.'

l. 44. περὶ, Cp. Od. 2. 116.

l. 46. ἡγήσατο, 'led the way,' as ἡγεμόνευε, sup. v. 2.

l. 47. σκηπτούχοι, used substantively without βασιλεῖς.

μετώχετο = 'went to fetch.' Cp. Od. 1. 184, for this use of μετά.

l. 48. κρινθέντε, see on sup. v. 36.

ll. 50-55 = Od. 2. 407 and 4. 780-783, 785.

l. 57. αἶθουσai. There were two sets of these: one set built inside the front wall of the αὐλή, on either side the gateway, and so turning the open side of the verandah to face the house. The other set was similarly built against the front wall of the house, so that the two were opposite one another. The latter are alluded to Od. 3. 399. ἔρκεα may be the walls enclosing the court; δόμοι includes the house and its entrance; so that these three words are together descriptive of what we should call the whole premises.

l. 58. This verse is wanting in some MSS, and may have been copied from sup. v. 17.

l. 61. τοὺς δέρον, 'These they flayed and made ready, and prepared a delicious meal.' τετύκοντο (τεύχαι), § 16. 2.

l. 63. The 'good and evil' which falls to the lot of the bard is described in the following line.

l. 64. ἀμέρδω, 'to deprive of,' like its cognate form ἀμείρω, is equivalent to ἀμερίζω, the ι passing into δ through the j sound.

l. 67. Join ἐκ δὲ πασσάλοφι (§ 12. 1) κατεκρέμασεν.

1. 68. αὐτοῦ, not = *ipsius*, but a local adverb, 'there,' explained by the addition ὑπὲρ κεφαλῆς. Cp. Od. 9. 96.

ἐπέφραδε (φράζω, § 16. 2), 'showed him how to take it with his hands.' For as he was blind, he could only feel for it.

1. 71, foll. = Od. 1. 149, foll.

1. 73. ἀνίειναι, like ἐποτρύνειν, sup. v. 45. κλέα ἀνδρῶν. In Il. 9. 189, Achilles sings to the lyre, of the glorious deeds of heroes.

1. 74. οἴμης τῆς may be an inverse attraction for τῆς οἴμης = *cuius carminis laus caelum pervenit*. So Od. 21. 13 δῶρα τὰ οἱ ξείνος δῶκε = *quae dona*. Or οἴμης may be a partitive gen., and the sentence may mean, 'choosing from the whole story . . . the strife of A.' According to this, οἴμη would be the whole tale of Troy, and νείκος one scene in it. Cp. inf. v. 500 ἐνθεν ἐλάν, 'taking it up from the point where.' Agamemnon had been told by the Delphic oracle that he might hope to take Troy when he should see an angry quarrel arise between the noblest of the Achaeans. So when Odysseus and Achilles disputed at some sacrificial feast whether Troy could best be taken by stratagem or assault, Agamemnon saw in their dispute the fulfilment of the oracle.

1. 76. We must suppose two forms, δηρίομαι and δηριάομαι, to give δηρίσαντο and δηριάσαντο, respectively.

1. 79. χρέων (χρέω), Schol. *μαντεύομενος*. The meaning of the middle voice, *χρησόμενος*, is 'to get an oracle for one's self.'

1. 80. οὐδὸν = 'the threshold of the temple.'

1. 81. κυλίνδετο, metaphor from a wave.

1. 82. διὰ βουλᾶς, see on inf. v. 520.

1. 84. φᾶρος. This square of cloth was put on so as to cover the left arm and shoulder tightly. The right arm was left bare, and a long corner hung down from the right shoulder. This corner Odysseus threw over from behind, and 'drew it down over his head.'

1. 87. ὅτε λήξειεν, not = 'when he stopped,' which would be ὅτ' ἐλθέεν, but 'each time he stopped,' as is further shown by the iteratives ἔλεγε (v. 88) and γοάσσκε (v. 92). There must have been separate divisions, or 'fyttes,' in his recital.

1. 89. ἀμφικύπελλον, Od. 3. 63. σπείσασκε (σπένδω, § 17. 6), by way of acknowledgment to the Gods for each fresh instance of their care of him, which Demodocus recited.

1. 91. ἐπέεσσιν, 'the stories,' Od. 4. 597.

1. 99. συνήορος (ἄρω), 'the accompaniment.' The lyre is called δαιτὸς ἐταίρη, Od. 17. 271.

11. 104, 105 = sup. vv. 46, 67.

1. 106. Notice the tenses ἔλε, ἔξαγε, 'seized, and began to lead.'

1. 107. ἦρχε τῷ αὐτὴν ὁδ. = *praeibat illi eam ipsam viam quam ceteri* [sc. *ibant*].

1. 108. θαυμάϊω, Epic variant for θαυμάζω.

l. 111. All Phaeacian names recall the seafaring life, except Alcinous, Arete, Laodamas, Polybus (inf. v. 373), Dymas (Od. 6. 22), and Rhexenor (Od. 7. 63).

l. 116. The common reading is *Ναυβολίδης θ'*, but it is better to omit the *τε* and make the patronymic refer to Euryalus.

l. 121. *νύσσα* is here the 'scratch,' or starting-line. Schol. *ἡ ἀφετηρία*. It stands also for the turning-post (Lat. *meta*) in the *διάνλος*, but here there is a straight course and no turning. *τέτατο δρόμος* means that 'the running was made right away from the start.' Cp. Il. 23. 375

ἄφαρ δ' ἔπποισι τάθη δρόμος.

The use of *τείνειν* probably points to the constant exertion of the runner.

l. 122. *πεδίοιο*. For this local genitive, cp Od. 3. 251, etc.

l. 123. We have as a measure of distance in Il. 10. 351-353

*ἀλλ' ὅτε δὴ ῥ' ἀπὲν ὄσσον τ' ἐπὶ οὖρα πέλονται
ἡμίονον, αἱ γὰρ τε βοῶν προσφερέστεραί εἰσιν
ἐλκόμεναι νειοῦ βαθείης πηκτὸν ἄροτρον.*

In this passage the *ἡμίονον-οὔρα*, or 'mules' range,' represents the distance by which a team of mules beats a team of oxen in ploughing. The phrase *ἡμίονον-οὔρα* seems afterwards to have become a familiar expression, and was used without the explanatory addition about the oxen. Cp. *δίσκου οὔρα*, Il. 23. 431.

l. 125. Join *λάους ἔκετο*, came in to the people [who stood waiting at the winning-post]. Cp. Il. 11. 595 *ἔκετο ἔθνος ἑταιρῶν. ὑπεκπροθέων* = 'outstripping the rest, who were thus left in the lurch (*ἐλίποντο*).'

l. 134. *οἶδε καὶ δεδάηκε*, equivalent to *οἶδε δεδαῶς*, 'knows by having learned it' Cp. Od. 4. 493.

l. 135. *ὑπερθεν* adds a simple and picturesque touch. *μηρούς τε κνήμας τε* refer to the lower part of the body: with *χείρας* begins the description of the upper part. So Od. 20. 352 *κεφαλαί τε πρόσωπά τε νέρθε τε γούνα*. The words *μέγα τε σθένης* seem to sum up the general result of the foregoing description.

l. 138. 'Nothing worse than the sea at crushing a man[s' spirit].'

l. 147. *ὄφαρ κεν ᾗσιν*, 'as long as he lives,' Od. 2. 119.

l. 148. *ἔησιν*, § 15. 2.

l. 154. *καὶ μάλλον*, 'far more.'

l. 159. *οὐ . . οὐδέ*, see on sup. v. 32. The *γάρ* means, 'I can well understand your refusal, *for*,' etc.

l. 160. *ἀθλων*, from neut. *ἄθλον*. If it be referred to the masc. form, then *οἷά τε πολλὰ* must be regarded as merely adverbial = *quemadmodum saepe*. Cp. Od. 3. 73.

l. 161. *ἀλλὰ τῷ δς*, 'But [I liken thee] to one who.' *ἅμα νηὶ θαμίζων* = *apud navem versari solitus*.

l. 162. *πρηκτῆρες*, 'traders.'

l. 163. *φόρτου τε*, 'Is heedful of the freight, and is in charge of the wares, and the gains so eagerly sought.' *ῥοδα* signifies the back-freight, produced by the sale of the *φόρτος*, and so is rightly described by the epexegetis *κερδέων θ' ἀρπαλέων*. Cp. Od. 15. 445 *ἄνον ῥοδαίων*. ῥῖον is the old and better reading. Some edd. write *εἶπον* = 'goes.'

l. 167. *οὕτως*, 'thus,' i.e. as we see in your case. Trans. 'Thus we see that not to all men do the Gods grant [all] graces, neither form, nor wisdom, nor eloquence. For one man is meaner than another in looks, but God sets a beauty upon his words, and his hearers gaze upon him with delight, while he speaks unflinching with winning modesty.'

l. 170. *θεὸς μορφὴν ἐπ. στέφ.*, lit. *deus formam sermoni addit*. So *μορφὴν ἐπέων*, Od. 11. 367. For this use of *στέφειν*, cp. Il. 18. 205

ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων.

Cp. also inf. v. 175 = 'no charm surrounds his words.'

l. 176. *ὥς*, 'even as.' He makes Euryalus the special instance of his words. *οὐδέ κεν ἄλλως* = 'not even would God fashion thee different,' i.e. on a better model.

l. 180. *μυθεῖαι*, so *νεῖαι*, Od. 11. 114, § 3. 2.

l. 181. *ἔμμεναι*, 'that I was.' So *εἶναι* of past time, Il. 5. 639.

l. 183. *πείρων* is appropriate to *κύματα*, Od. 2. 454, and is used by a *zeugma* with *πολέμους* in the sense of completing.

l. 186. *αὐτῷ φάρεϊ*, 'cloak and all.' Such phrases as *αὐτῇ σὺν ἡγήλῃ*, Il. 14. 498, *αὐτῇ σὺν φόρμυγι*, Il. 9. 194, show what was the original form of this idiom.

l. 187. *πάχετος*, apparently a collat. form of *πάχυν*, as *περιμήκετος* (Od. 6. 103) is of *περιμηκής*. Cp. *πάχετος δ' ἦν ἡύτε κίων*, Od. 23. 191. Trans. 'He seized a quoit, bigger [than the rest], a thick one, far more massive than the sort with which,' etc.

l. 190. *λίθος*. The quoit was of stone.

l. 192. *ὑπερ[ε]πτατο* (*πέτομαι*) *σήματα*, 'flew past the marks of all,' sc. of the other throwers. The *σήματα* showed the distances of all the former throws.

l. 193. *τέρματα*, 'the range,' merely repeats *σήματα*.

l. 196. *ὁμίλῳ*, 'the mass of other marks more or less close together.'

l. 198. *τόδε γε*, sc. *σημα* is the reading of Aristarch.; the common reading is *τόν γε*, sc. *δίσκον*. *ὑπερήσει* (*ἔημι*), 'will throw beyond it.'

l. 201. *κουφότερον* = 'with lighter heart.'

l. 203. *ἢ τοσσοῦτον*, 'either as far as this, or still further.'

l. 204. *ὅτινα*, § 15. 4, i. e. *quemcumque vero e ceteris omnibus animis impellit, is periculum faciat*.

l. 207. *πάντων Φαι* resumes and explains *τῶν ἄλλων*, so that *οὗ τι μεγαίρω* is parenthetical.

l. 208. *φιλέοντι*, 'with a man while entertaining you.'

1. 211. κολούει. The mood changes, because the second clause simply gives the reason why such a man is εἴρων καὶ οὔτιδανός, 'for he cuts short all his own advantage' by quarrelling with his best friend. εἶο αὐτοῦ = the later ταυτοῦ.

1. 214. Join οὐ κακός = ἀριστος. πάντα is further explained by ὅσσοι ἀέθλοι.

1. 215. τόξον. The quantity of the syllable before the digammated (§ 2) οἶδα is noticeable.

1. 216. Trans. 'I should be the first to hit any man, even though many of my comrades stood at my side,' etc., i. e. He would beat all his companions in shooting, showing himself both more accurate, as picking out his man in a crowd, (ἐν ὀμίλῳ) and more prompt (πρῶτος).

1. 224. Ἡρακλῆι, Od. 11. 606, foll. Eurytus was king of Oechalia in Thessaly, Il. 2. 596, 730. The bow of Eurytus was used in the massacre of the suitors. Od. 21. 14-22.

1. 226. τῷ = 'wherefore.' οὐδ' ἐπὶ γῆρ. ἴκ., cp. Od. 15. 246 οὐδ' ἔκετο γῆρας οὐδόν.

1. 229. The meaning is, He can throw a dart with his hand as true as an archer can shoot an arrow from his bow.

1. 230. The order is δίδουκα μὴ τις παρέλθῃ με ('outstrip') οἷοισι πόσσοι (= 'in running only'), for 'I was very cruelly battered in the thronging waves, since there was no constant comfort for me on ship-board. wherefore my poor limbs are drooping.' This includes both the privations on the raft and the horrors of the actual shipwreck. Notice plural numb. with neut. noun, as in Od. 5. 381.

1. 239. Join ἐθέλεις σὴν ἀρετὴν φαίνεμεν .. ὥς ἂν οὐ τις ὄνοιτο. 'Thou art anxious to make a display of thy prowess in such a way that no man, who knows in his heart how to speak becomingly, may disparage thy manhood.' The words χῳόμενος .. ναίκεσεν stand in a parenthesis. The protasis introduced by ἐπεὶ (v. 236) has no proper apodosis, but the construction changes at inf. v. 241 ἀλλ' ἄγε.

1. 241. ἐμέθεν, § 15. 1.

1. 244. Join οἷα ἔργα Ζεὺς καὶ ἡμῖν ἐπι-τίθησι. 'What works Zeus commits to us, also [for we have our special gifts], right on from our fathers' times.'

1. 246 foll. Cp. Hor. Epp. 1. 2, 28

Alcinoïque

In cute curanda plus aequo operata iuventus,

Cui pulcrum fuit in medios dormire dies et

Ad strepitum citbarae cessatum ducere curam.

1. 251. παῖσate (παῖζω).

1. 254. Join οἰσέτω Δημοδόκῳ, as inf. v. 261.

1. 258. αἰσυμένητης, from αἶσα and root μνη in μιμνήσκω, properly 'one who regards what is fair.' The υ is introduced as in ἀμύμαν fro"

μῶμος. The αἰσῦν. are like the 'Stewards of the Course.' They smoothed the dancing-floor, and made a wide 'ring.' They were public servants whose regular duty was to order the lists (πρήσσεσκον, tense). The aor. λείησαν shows what they did on the present occasion.

1. 264. πέπληγον [§ 16. 2] χορὸν may mean only, 'beat the floor;' but some render, 'trod a measure,' like Virgil's *pars pedibus plaudunt choreas*, Aen. 6. 644. The dance was probably so arranged as to interpret the spirit of Demodocus' song by the dancers' gestures.

1. 266. ἀνέβαλλετο, Od. 1. 155.

1. 267. ἀμφί, with gen. = 'concerning,' as μάχεσθαι πίδακος ἀμφ' ὀλίγη, Il. 16. 825.

1. 271. Ἥλιος, only found here. The regular Homeric form is ἥελιος. σφε = 'them.'

1. 275. μένοιν, sc. the lovers. αὐθι = 'where they were,' Od. 5. 208.

1. 276. δόλον, 'the trap.'

1. 279. μελαθρόφιν, Od. 11. 278.

1. 281. περὶ .. δολέοντα, 'very subtle.'

1. 283. εἶσατο = 'made show of going,' lit. 'seemed.'

1. 284. γαίῶων, § 9. 5.

1. 288. ἰσχανόν (ἰσχανάω, § 18. 2), 'desiring.' So δρόμον ἰσχανόωσαν, Il. 23. 300.

1. 292. τραπέομεν. The Schol. interprets ἀντὶ τοῦ τερψθῶμεν. The form stands for ταρπῶμεν, 2 aor. pass. conjunct. of τέρπω. From ταρπῶμεν we get τραπῶμεν, as ἐ-δρα-θον from δαρ-θάνω, and τραπῶμεν or τραπέομεν becomes [§ 3. 6] τραπέομεν. Trans. 'That we may take our pleasure.' λέκτρονδε goes at once with εὐνηθέντες; cp. θῶκόνδε καθίζανον, Od. 5. 3. Others refer τραπέομεν to τρέπω, and join it with λέκτρονδε, but cp. Il. 3. 441

ἀλλ' ἄγε δὴ φιλότῃτι τραπέομεν εὐνηθέντε,
where the addition of λέκτρονδε is wanting.

1. 293. μεταδήμιος, 'at home.'

1. 294. The Sintian (σίνωμα, 'to ravage') brigands were the earliest inhabitants of Lemnos.

1. 297. ἔχυντο (χέω), § 20. 4.

1. 298. ἦν = ἐξήν.

1. 299. ὅ τ' οὐκέτι φ. π., 'that there was no longer chance of escape.' For φυκτά, see on Od. 3. 129. Others write ὅτε as a direct antithesis to τότε δὴ γίγνωσκον = *tum . . cum*.

1. 300. ἀμφιγυῖαις, 'lame of both feet,' lit. 'on both sides,' from γυῖαι, 'lame'; cp. γυῖαι.

1. 303. This line, wanting in the best MSS., seems to be introduced from Od. 2. 298.

1. 307. ἔργα γελοσά, 'deeds of mockery.' But as Hephaestus thought it no laughing matter, it may be better to divide the letters

ἐργ' ἀγέλαστα. Join οὐκ . . ἐπικεκτὰ = 'hard,' lit. 'not yielding;' cp. σκέτιος.

l. 309. αἰδηλον. The Schol. rightly interprets ἀφανιστικόν. The adj. has both a passive and an active sense, (1) destructive, as here, (2) invisible, as in Hesiod Op. et Di. 754.

l. 310. ἀρτίπος, for ἀρτίπους, as ἀελλόπος, Il. 8. 409, 'sound of limb.'

l. 311. ἡπεδανός, lengthened from ἀπεδανός, the opposite of ἐμπεδος.

l. 312. τὼ ὄφελλον = *qui utinam me nunquam genuissent*.

l. 313. ἴνα, 'where.'

l. 315. Trans. 'I don't expect that they will care to lie thus one moment longer, though so very fond; very soon they will both have no fancy for sleep.' κεῖμεν is from κείω, which is said to be a desiderative of κείμαι. But cp. Od. 7. 188. Join οὐκ . . ἐβελήσεται.

l. 318. ἀποδώσει. After εἰς ὃ κε the conjunctive is usual; and so some read here ἀποδώσιν. Hermann. ad Vig. 903 remarks, *indicativum poeta prae tulit rei fortius adfirmandae causa*, i. e. implying that restitution will be made. πατήρ is Zeus, father of Aphrodite by Dione. Il. 5. 370.

l. 324. θηλύτεραι. With this termination, cp. ὀρέστερος, ἀγρότερος, δεξιτέρος, etc.

l. 325. ἰάων, 'good things;' an irregular gen. from ἰᾶς, of which the neut. is εἶ. There is great uncertainty about the breathing; most edd. write it with the smooth. Both ἰᾶς and ἰσθλὸς are derivatives from εἶμι (ἐσμι), and mean, literally, 'that which really is,' i. e. the true and good. We find an analogous uncertainty in the breathing of two other derivatives from the same root, e. g. ἔτοιμος with the aspirate, and ἔτμος with the smooth breathing.

l. 328. πλησίον is substantive.

l. 329. ἀρετᾶ, from ἀρετάω.

l. 332. τὸ = 'therefore,' *propterea*, as ὃ = 'wherefore,' *quod*; cp. Il. 3. 176 τὸ καὶ κλαίονσα τέτηκα.

Il. 340-342. The three optatives are taken most simply as three separate wishes. ἀπείροves = 'strong,' as going round and round without end.

l. 347. 'I promise you that he himself shall pay all fair claims.'

l. 348. μετ' ἄθαν. θεοῖσι = publicly, in Olympus.

l. 351. δειλαί τοι δειλῶν γε. 'In behalf of sorry fellows (like Ares) even securities are sorry things to accept.' δειλῶν is the gen. after ἐγγυᾶ. The middle voice ἐγγυᾶσθαι is spoken of the one who takes security. ἐγγυᾶ μὲν ὃ διδοὺς ἐγγυᾶται δὲ ὃ λαμβάνων, Eustath. Hephaestus asks, 'What guarantee shall I have that Ares will pay? I cannot come upon you for the claim.'

l. 352. δέοιμι does not mean, 'bind you under an obligation,' but actually, 'put you in chains' as I have done to Ares.

l. 353. χρεός = μοιχάγρια, sup. v. 332.

1. 358. οὐκ ἔστ' οὐδὲ ἔοικε = *neque licet neque decet*.

1. 359. δεσμὸν (the older and better reading for δεσμῶν) is the direct object of ἀνίει, so ἄνεσαν πύλας, II. 21. 537.

1. 365. ἐπενήνοθε. For this word, as well as ἀνήνοθε, see Buttmann, Lexilog. 110 foll. He considers them to be from supposed verbal forms ἐνέθω and ἀνέθω, expressing the meaning of the preps. ἐν and ἀνά respectively, i. e. 'being on' and 'rising up.' Curtius (Gk. Etymol. 226) prefers the connection with ἄνθος, which Buttmann rejects. οἷα may be strictly adverbial, as in Od. 9. 128 = 'even as,' the phrase οἷα . . ἐόντας being a further description of ἀμβρότης: or it may stand as a relative to all the antecedents suggested by the foregoing clause, e. g. brightness and smoothness and softness.

1. 368. ἄλλοι, Od. 1. 132.

1. 372. οἱ δ' ἐπέι. The apodosis to this begins at τὴν ἕτερος ρίπτασκε.

1. 375. ὁ δ' ἀπὸ χθονὸς, 'the other leaped up and caught it [each time] before he reached the ground again.'

1. 377. ἀν' ἰθύν. Some interpret this, 'straight up,' in distinction to the direction of the ball thrown from hand to hand in the next dance. But πᾶσαν ἐπ' ἰθύν, Od. 4. 434, seems to decide the meaning to be, 'with might and main,' like ἀνὰ κράτος.

1. 378. ταρφέα, adverbial accus. from ταρφέε, 'with frequent change from side to side.' ἐπελήκεον, 'beat time.'

1. 379. ἑστῶτες, three syllables by synizesis. Another form is ἑστᾶότες. ὑπ' . . ὀρώρει, 'rose up from below.'

1. 382. ἀπειλεῖν, in the sense of promising, occurs II. 23. 872

αὐτίκα δ' ἠπέλιπεν ἐκηβόλῳ Ἀπόλλωνι

. ῥέξειν . . ἐκατόμβην.

Trans. 'Thou didst both promise, and lo! here it was ready done,' i. e. 'As thou didst promise, so it was done.'

1. 390. These twelve princes 'rule as lords' among the people.

1. 392. τῶν οἱ ἕκαστος. The sentence would naturally run, τῶν ἕκαστος φερέται, 'let each of these princes bring;' but the construction changes to the direct address, ἐνείκατε = 'bring ye.' Trans. 'Now bring for him . . each one of these princes . . a garment,' etc. Cp. τῶν πάντων οἱ ἕκαστος οἷν δώσουσι, II. 10. 215.

1. 396. ἐ αὐτὸν = 'him, personally.'

1. 399. οἰσίμεναι, § 20. 3. ἕκαστος, distributive, in apposition to the collective subject of πρόεσαν.

1. 403. ἔπι = ἐπεστι.

1. 405. ἀμφιδεδίγηται. Cp. δινωτὴν ἐλέφαντι, Od. 19. 56. πολέος [§ 13. 5] δέ οἱ ἀξίων ἔσται, 'he will find it worth much.'

1. 417. δῶστεο. Here ends the day that begins with v. 1 of this book; but the company does not separate for the night before Od. 13. 17.

1. 421. τοῖσιν, sc. Odysseus and the princes.
1. 426. ἀμφὶ πυρὶ, as we say, 'on the fire.' The preposition is accurately used, as the legs of the tripod enclose the fire. οἱ = 'for him.'
1. 429. ἀκούων,—we should expect ἀκοῇ or ἔμφω as parallel to δαίτῃ.
1. 435. λοετρο-χόον. Notice the accent, lit. = 'bath-pouring.' Trans. 'for filling the bath.' ἵστασαν, (imperf.), 'proceeded to set.'
1. 443. ἴδε πῶμα, 'look to the lid, and quickly fix a knotted cord thereon.' Cp. ὄρη δίφρον, 'see to a chair,' Theocr. 15. 2.
1. 444. δηλήσεται, conjunctive.
1. 448. ποικίλον, 'intricate.' δίδας, redupl. 2 aor. as if from ΔΑΩ.
1. 451. ἐπεὶ οὐ τι κοιμζόμενός γε, 'He did *often* have comfort like this.' θαμίζειν with participle is best translated by an adverb. So διατελεῖν μαχόμενος, 'to be *constantly* fighting.' Cp. Od. 5. 88.
1. 452. ἐπεὶ, as in Od. 4. 13.
1. 453. τόφρα δέ, 'but all that while,' etc.
1. 462. ὅτι μοι πρότῃ, 'since to me first you owe the debt of rescue.'
1. 465. οὔτω = 'as you say.'
1. 466. ἐλθέμεν, sc. ἐμέ.
1. 467. καὶ κείθι, 'there too' (as I do here).
1. 468. ἰβιώσας, a strong word; trans. 'Thou didst give me my life.'
1. 470. μοίρας, Od. 3. 67.
1. 472. λαοῖσι τετμ., an explanation of the meaning of Δημό-δοκος.
1. 475. Trans. 'Having cut off a portion from a chine of a hog with white tusks; but the larger part was still left over.' ἐπὶ δέ πλ. ἐλέλ. is a parenthesis.
1. 477. τῇ, Od. 5. 346.
1. 478. προσπτόξομαι, conjunctive in construction with ὄφρα.
1. 488. μουσα. The Muses would be accountable for his gift of song, and Apollo for his skill on the lyre. Or perhaps the reference is to Apollo as prophet, who has revealed to him the truth of the stories he sings.
1. 491. ἄλλον, sc. παρόντος.
1. 492. μετάβηθι, 'change your ground,' i.e. pass to another story. κόσμον = 'the fashioning.'
1. 493. δουρατίον, cp. Virg. Aen. 2. 15. τὸν . . ὄν, both refer to ἵππον.
1. 494. δόλον, 'as a snare,' as sup. v. 276. Cp. Virg. Aen. 4. 264 *doli fabricator Epeus*. Another reading is δόλῳ = *fraude*.
1. 499. ὥς φάθ', ὁ δέ, 'so he spake, and the other, moved by the god, set forth his strain, having taken it up at the point where they,' etc. With ὀρμηθεὶς θεοῦ, cp. Od. 22. 347 *θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσε*. See Od. 1. 347. After making the Horse, the Greeks fired

their tents, and made show of sailing away in the direction of Tenedos Cp. Virg. Aen. 2. 21 foll.

l. 504-506. *μιν . . ὁ . . αὐτὸν*, all refer to the Horse.

l. 505. *ἄκριτα*, 'undecided,' as shown by *τρίχα δὲ σφισιν ἤνδανε βουλῇ*.

l. 507. *διαπλῆξαι*, (*πλήσσω*). Others read *διατμήξαι*, (*τέμνω*).

l. 508. *κατὰ πετράων*. The Pergama of Troy stood on a rock which had a steep escarpment on the side of the Scamander.

l. 509. *ἢ ἑάαν*, 'or to leave it there as a splendid present, to be a peace-offering to the Gods.'

l. 510. The subject to *ἐμελλεν* is *βουλῇ*.

l. 511. *ἀπολέσθαι*. The subject is *πόλιν*, from the following *πόλις*.

l. 520. *διὰ Ἀθήνην*, 'by means of;' where in Attic syntax we should find *διὰ* with the gen., which is not used in this sense by Homer. Cp. sup. v. 82, Od. 11. 276, 437.

l. 523. Join *πόσιν ἀμφιπεσ.*, as in v. 527.

l. 527. *οἱ*, 'the enemy smiting her back and shoulders with their spear-shafts carry her off to bondage.' So *εἰσφορεῖν ὕδωρ*, Od. 6. 91.

l. 529. *εἶρερον* from *εἶρω*, (cp. *σειρή*), 'to tie,' as Lat. *servus* from *serui*.

l. 530. Join *τῆς παρειᾶς*.

l. 537. *σχεθέτω*, 'let him hush.'

l. 539. *ὥρορε*, intrans. aor. from *ὄρνυμι*, used here parallel with a present tense, as in Il. 13. 78 *χεῖρες ἀπτοιο μαιμῶσι καὶ μοι μένος ὥρορε*.

l. 540. *ἐκ τοῦδ'*, 'from that time forth.'

l. 546. *ἀντὶ* = 'in the light of.'

l. 547. *ὅς τ' ὀλίγον περ*, 'who hath reached even a little way with his wits.' *ἐπιψαύειν* seems used without an object expressed, as *ἐπαυρεῖν*, Il. 11. 391 *εἰ κ' ὀλίγον περ ἐπαύρη*. It is contrary to usage to make *πραπίδεσσι* governed by *ἐπιψαύειν*, which would require a genitive.

l. 548. *τῷ*, 'wherefore;' sc. because there is such real intimacy between host and guest.

l. 551. *οἱ* is the relative *qui in urbe [sunt], quique circa habitant*.

l. 553. *ἐπὶν . . γένηται* = *ex quo primum natus fuerit*.

l. 556. *πινυσκόμεναι φρεσὶ*, 'purposing it in their minds.' The ships of the Phaeacians were supposed to be gifted with intelligence, like the canoe in the legend of Hiawatha.

l. 560. *πόλιας*, a dissyllable, § 4. 3.

l. 562. *οὐδέ ποτέ σφιν*, 'nor ever is there any fear upon them (*ἐπι = ἐπεσσι*) either of taking any harm or of being lost.'

l. 564. *ὤς*. The uncertainty about the meaning of *ὤς* here is increased by the fact that the *ποτε* throws back its accent upon it. We may render, *Hoc vero ita quondam audiui*, or, less simply, *Hoc vero [narrabo] sicut quondam audiui*.

l. 566. ἀπήμονες resumes *πημανθῆναι* of sup. v. 536. Poseidon was jealous because this immunity from harm seemed to be too great independence of his power.

l. 567. φῆ, '[My father] said that he [Poseidon] would one day wreck a P. ship . . and would throw a huge mountain over our city.' So ἀμφικαλύπτειν ῥάκος κεφαλῇ, Od. 14. 349, and, in Latin, *circumdare vincula collo*, Ov. Met. 1. 631.

l. 571. ἐπ[ε]λετο, 'was,' i.e. at the time the threat was made.

l. 573. ὅππῃ, 'how.'

l. 574. αὐτοὺς τε πόλιός τε, a sort of apposition to *χάρας*.

l. 578. Ἀργείων Δαναῶν seem to mean the Danai living in Argos, i.e. in Southern Greece.

l. 580. ᾗσι, § 23. 4.

l. 581. Ἰλιόθι πρὸ, see on Od. 5. 469.

l. 583. μεθ' αἶμα = 'next to one's own blood relations.'

l. 584. κεχαρισμένα εἰδὼς = 'with fond heart.'

BOOK IX.

ll. 3, 4. ἦ τοι . . αὐδῆν = Od. 1. 370, 371.

l. 5. τέλος = 'consummation,' not 'end.' So dawn is said to bring the day to perfection, *τελεῖν ἡμαρ*, Od. 5. 290. Cp. *τέλος θανάτοιο, γάμοιο*, etc.

l. 6. ἔχῃ . . ἅπαντα, 'possesses [men] throughout all the people:' the object to *ἔχῃ*, sc. *ἀνθρώπων*, is not expressed. Others make *ἔχῃ* *κάτα* = *κατέχῃ* governing *δῆμον*.

l. 9. κρειῶν, § 3. 2.

l. 10. ἐγγεῖη, *ibid.*

l. 11. The common order of words would be *τοῦτο εἶδεται κάλλιστόν τι εἶναι*.

l. 13. 'But thine heart did incline to ask of my sad troubles.' εἵρεσθ[αι], § 8.

l. 14. 'What shall I recount first *then*, and what last?' *ἔπειτα*, as in *ὧς ἄρ' ἔπειτ' ἠράτο*, Od. 3. 62, 'So *then* he prayed.'

l. 15 = Od. 7. 242.

l. 17. εἶδετε for *εἰδῆτε*, § 3. 4, from *εἰδῶ*, Ep. conj. from *οἶδα*. Cp. *εἰδῶσι*, Od. 2. 112; conjunct. after *ὅφρα* as *ἔω*, [from *εἶμι* § 23. 4].

l. 18. καὶ ναίων, 'even when dwelling.'

l. 19. δς . . μέλω, 'who am esteemed by all men for craftiness.' *μέλω* used personally in H. Cp. Od. 5. 6; and 12. 70. In Attic Greek *μέλει* is an impers. verb.

l. 21. εὐδείελος, for *εὐδέελος*, i.e. *εὐδηλος* = 'conspicuous,' others derive it from *δείλη*, 'the evening sunlight,' making the word mean 'westerling,' lying to the western sun.

l. 22. ἀμφὶ δὲ . . ἰδέσθαι, 'And round it are set many islands ver'

close to one another, Dulichium and Samè and wooded Zacynthus; but [Ithaca] itself lies low in the sea, furthest of all toward the west, but the others lie away towards the east and the sun[-rise]: it is rugged but a kindly nurse of young heroes: truly I can see nothing sweeter than one's own land.' For *ναϊετάω* in the rarer sense of 'position,' cp. Soph. Aj. 596

ὦ κλεινὰ Σαλαμῖς, σὸ μὲν πον
ναίεις ἀλίπλακτος εὐδαίμων.

Samè, called later Cephallenia, is the modern Cephalonia; Zacynthus is now Zante: Dulichium, probably one of the Echinades at the mouth of the Achelous, may have been joined afterwards to the mainland by the deposit of the river. The epithet *χθαμαλή* [cp. *χαμαί*] does not really describe the coast-line of Ithaca, nor is the relative position of the islands reconcileable with fact. Homer writes as a poet, not as a geographer. For *πανυπέρτατος*, signifying 'last in a row,' cp. Il. 23. 45¹

ἦστο γὰρ ἐκτὸς . . ὑπέρτατος ἐν περιωπῇ.

Odysseus says, *ἦς γαίης* (*ἦς* from *ὅς* = 'his') to make the sentiment more general than if he had used *ἐμῆς*: cp. inf. v. 33.

l. 29. *αὐτόθι*, 'on the spot,' namely, *ἐν σπεεσσὶ γλαφυροῖσι*.

l. 33 = Od. 7. 258.

l. 37. *εἰ δ' ἄγε*, cp. Od. 1. 271. *ἐνίσπων* is subjunct. of aor. *ἐνισπον*: the fut. is *ἐνίψω*. Trans. 'Come, let me tell.'

l. 38. *ἀπὸ Τροίηςθεν*. Either the prep. or the termination is superfluous. Cp. *ἀπ' οὐρανόθεν*, Od. 11. 18, *εἰς ἄλαδε*, 10. 351.

l. 40. *Ἰσμάρω*, the name of the Ciconian town, defines more accurately the place already implied in *Κικόνεσσι*, with which word it is in apposition.

l. 42. Trans. 'That no one, as far as I am concerned (*μοι*, ethical dative) might go off robbed of fair share.' *ἴσῃς*, sc. *μοίρας*.

l. 44. *ἠνώγεα*, § 21. 2.

l. 47. *γεγώνευεν*, § 4. 1.

l. 48. The Cicones of Ismarus lived on the south coast of Thrace: others of the same stock dwelt inland, *ἡπειρον ναίοντες*.

l. 49. The full sentence would be *καὶ ἐπιστάμενοι πεζοὶ μάρνασθαι ὅθι χρὴ τινα μάρνασθαι πεζὸν ἔοντα*, 'and knowing how to fight on foot where one ought to fight on foot.' *ἀφ' ἵππων* = 'from the chariot.'

l. 51. *ὥρῃ*, 'in their season.'

l. 54. Join *στησ. μάχην*, 'having set the battle in array;' cp. Od. 11. 314.

l. 56. *ὅφρα μὲν* = 'while.'

l. 57. *τόφρα δέ*, [apodosis], 'so long.'

l. 58. 'But when the sun began to slope down towards eventide;' *μετὰ* gives the change of his course after reaching the meridian. With

βουλυτόνδε, cp. Hor. Odd. 3. 6. 42 *Sol ubi .. juga demeret bobus fatigatis.*

l. 59. κλῖναν Ἀχαιοὺς, 'turned them to flight.' Cp. *inclinare in fugam*, Livy 34. 28.

l. 62. ἀκαχήμενοι διὰ τοὺς ὀλωλότας. ἄσμενοι ὅτι μὴ αὐτοὶ ἀπολώλαμεν, Eust.

l. 65. πρὶν τινα .. αὔσαι, 'ere one [=we, like French *on*, or Germ. *man*] had called thrice on each of my poor comrades.' This is like the *magna manes ter voce vocavi*, Virg. Aen. 6. 505.

l. 69 = Od. 5. 294.

l. 70. ἐπικάρσαι, according to Schol. = *obliquae*, i.e. drifting away from the wind. Cf. *ἐπικαρσίας τοῦ Πόντου*, 'at an angle to the Euxine,' Hdt. 7. 36. Others render it *praecipites*, of ships plunging bows under, in a heavy sea, from *κάρα*, 'head.'

l. 76. τέλεις' ἤως, see on v. 5. sup.

l. 77 = Od. 12. 402.

l. 81. παρέπλαγξεν δὲ Κ., 'drifted me past Cythera' (now Cerigo). He wished to sail between C. and Malea, but the N. wind drove him southward as far as the lotus-eaters' land.

l. 84. γαίης Λωτ., probably near the Little Syrtis on the coast of Africa. The *lotus* mentioned here is, a prickly shrub with a yellow fruit like a plum, if it is to be identified with the jujube tree that still grows in that neighbourhood.

l. 88. προΐεν, § 23. 1, 'I sent them forward to go and enquire,' etc.

l. 89. The phrase σῖτον ἔδοντες distinguishes mortals from Gods and brutes.

l. 90 = Od. 10. 102.

l. 96. βούλοντο, 'were fain.' βούλεσθαι implies a preference, Cp. βούλομ' ἐγὼ λαὸν σὼν ἔμμεναι ἢ ἀπολέεσθαι,

II. 1. 117. θέλειν expresses a decision in the mind.

l. 98. Join ἄγον .. ἀνάγκη. With ὑπὸ ζυγὰ (acc. of motion towards) ἐρύσσας must be closely joined, 'dragging them under the thwarts, I made them fast there.'

l. 100. After κελόμην we might expect λάθοιτο instead of λάθηται, but the conjunctive really follows ἐπιβαινέμεν. The actual words spoken were ἐπιβαίνετε νηῶν μὴ τις λάθηται, but they are here put in a sort of *oratio obliqua*.

ll. 103, 104 = Od. 4. 579, 580, etc.

l. 105. Later writers sought the home of the Cyclopes in Sicily, but the whole scene belongs only to a region of the poet's fancy.

l. 106. ὑπερφιάλων. Their 'trust in the Gods' was not devoutness, but expresses only a simple confidence in the bounties of nature.

l. 111. καὶ σφιν, 'And the rain of Zeus makes [the fruits] grow for them.'

1. 115. The plural subject to ἀλέγουσι is implied in ἕκαστος.

1. 116. ἔπειτα introduces a change of subject: trans. 'Now.' It is doubtful whether we should read ἔπειτα λάχεια = 'deep-soiled,' or 'thick-grown,' (perhaps from λαχ-αῖνω), or ἔπειτ' ἐλάχεια = 'small,' from ἐλαχύς. The gen. γαίης is dependent on λιμένος.

1. 120. εἰσοικνεῖσθαι, § 4. 1.

1. 122. οὐτ' ἄρα καταῖσχεται, poet. for κατίσχεται or κατέχεται, neque gregibus occupatur neque arationibus.

1. 125. Trans. 'For the Cyclopes have by them [πόρα for πάρεσι] no ships with red-painted bows, nor men in their country as shipwrights who might build strong-benched ships, which should do all their business, travelling to the cities of men, as oftentimes men cross the sea to visit one another.' The passage αἱ κεν τελείοιεν . . θάλασσαν gives a parenthetical description of ships and their uses. With οἱ κέ σφιν the sentence takes up again the ἄνδρες τέκτονες of v. 126, 'who might also have worked their island into a fair settlement for them.' ἐνυκτιμ. used predicatively with ἐκάμοντο.

1. 128. In such a phrase as οἶά τε πολλὰ = *veluti saepe*, οἶά τε or οἶα, was originally a cognate accusative with some verb in the sentence. We can say τόδε ἱκάνεις (Od. 10. 75) = *τήνδ' ἀφίξιν ἱκάνεις*, so here the full phrase would be something like, 'such frequent passages as men make,' *τοίους πόρους, οἷους πολλοὺς ἄνδρες περῶσι*; but the phrase has passed into an adverbial formula like the later ἄτε, and καθά.

1. 134. αἰεὶ εἰς ὥρας, 'ever as the seasons come.'

1. 135. πῖαρ is most likely a noun here, as in Il. 11. 550, and ὑπὸ governs the acc. οὔδας, as ὑπ' αὐγάς, Od. 2. 182. Others write ὕπ', i. e. ὕπεςσι and make πῖαρ an epithet of οὔδας, 'since there is fat soil beneath.'

1. 136. πέλοματος, 'moorings,' generally; subdivided into the anchor-stones, *εἶναι*, to which the bows were made fast in deep water, and the stern-cable, *πρυμνήσιον*, attached to the shore. Between the two a ship could ride with her bows pointing seawards.

1. 138. μέναι, governed by *χρεὼ* from v. 136, with a change of construction.

1. 143. οὐδὲ προῦφαίνετο, used impersonally, 'nor was there light enough before us to see.'

1. 149. νηυσί, 'for our ships when beached,' *dat. commodi*.

1. 156. αὐλὸς is the metal collar which fixed the spear-head to the shaft.

1. 157. Join *τρίχα δι' διακοσμηθέντες*.

1. 159. 'To each ship nine goats fell by lot, and for me by myself they chose out ten.'

1. 163. ἐξέφθιτο (§ 20. 4) with *νηῶν*, *ex navibus absumptum erat*.

1. 166. ἐλεύσσομεν, properly, can only go with *καπνὸν* and not with

φογγήν. This usage is called *Zeugma*. αὐτῶν seems to distinguish the voice of the *men* from that of the *flocks*—'both smoke, and voice of men, and of sheep and goats.'

ll. 168-170=inf. vv. 558-560, Od. 10. 185, 187.

l. 171=Od. 10. 188; 12. 319.

l. 176. 'And whether they have a heart that fears the Gods,' θεός .. δέος.

l. 177. Join ἀνέβην νηός, and cp. Od. 2. 416.

l. 182. ἔνθα δέ, apodosis to ὅτε δὴ of preceding line.

l. 184. μῆλα, small cattle, divided into sheep and goats.

περὶ δ' αὐλή, 'And round [the cave's mouth] a high-walled yard was made with deep-bedded stones;' i. e. the yard was walled in with huge polygonal blocks, the lower edge of which was sunk in the ground, and rows of trees planted along the walls.

l. 189. ἀθεμίστια ᾗδ' = 'had a lawless mind,' like ὀλοφώα, ἀπατήλια εἰδώς.

l. 192. The reading ὃ τε φαίνεται, *quod quidem apparet*, gives better sense than ὅτε φαίνεται, *quando apparet*, 'Like a peak which stands out alone.'

ὃ τε, the neut. of ὅς τε.

l. 194. ἐρυσθαι, § 20. 4, 'to protect,' from the notion of ἐρύω, in med. voc.= 'to draw to one's self.' 194=Od. 10. 444.

l. 198. ἀμφιβέβηκε, plqpf. from ἀμφιβέβηκα, a perfect with present signification; 'used to guard,' sc. before the town was destroyed. This sense of guarding comes from 'walking around,' 'patrolling.'

l. 204. δωδεκα πᾶσιν, see on Od. 5. 244.

l. 206. ἡείδην, § 23. 8.

l. 209. ὕδατος, κ. τ. λ., 'poured it to mix with [ἀνὰ of distribution] twenty measures of water.'

l. 212. Join τοῦ .. ἄσκόν. ἦια, two syllables, § 4. 3.

ἄσκόν μέγαν .. οἶσατο γάρ. Odysseus took care to be well supplied with this wine, which would be strong enough for the gigantic visitor whom he expected.

l. 214. ἐπιειμένον (ἐννυμι) ἀλκήν, 'clothed with might.'

l. 217. ἐνομ. v. κ., 'he was feeding his sheep at pasture.'

l. 218. ἐθηέμεσθα, § 4. 1.

l. 219. στείνοντο, § 3. 2, 'were crowded with sheep and kids' (στεινός, στενός.)

l. 221. ἐρχατο, plqpf. εἶργω, § 17. 4. 'By themselves were the firstlings: by themselves the later-lambs [properly, 'intermediate,' μετὰ, μέσος], and by themselves again the newly-yeaned.' ἔρση='dew,' is, like ὀρόσος, used for tender young of animals. ναῖον, irreg. imp. from νάω='swam' or 'flowed.'

l. 224. πρώτιστα, opposed to αὐτὰρ ἔπειτα, v. 225.

l. 229. 'That I might both see the man himself and [learn] whether,' cf. inf. v. 267, 'he would give me entertainment: notwithstanding, he was not going to be a joy to my comrades when he appeared.'

l. 231. ἐθύσαμεν, sc. by making such burnt-offerings as we were able, with cheese instead of flesh.

l. 234. ἵνα οἱ ποτιδόρπιον εἴη, 'that it might serve him for [light at] supper,' not for cooking; he did not roast his meat.

l. 238. 'He left the males without, (viz.) outside the deep yard,' which was in front of the cave's mouth, sup. v. 184.

l. 239. For ἔκτοθεν it is proposed to read ἐντοθεν. It is easier to imagine that the ewes were driven into the cave and the rams left outside, viz. in the yard.

l. 240. θυρεῶν, two syllables, § 4. 3.

l. 245. In v. 308 πάντα κατὰ μοῖραν follows μῆλα, with which it agrees in gender. In this passage it may be assimilated to μῆλα implied in οἷς and αἶγας, or it may be regarded in the light of a mere formula = 'everything in order.'

ὀφῆκεν ἔμβρ. ἐκάσ., 'put a young one under each [mother],' sc. to be suckled; 'and having forthwith curdled' [sc. with fig-juice, ὀπός, Il. 5 902] 'half the white milk, he set it down in wicker baskets, having collected it together.'

l. 248. οἱ εἴη πίνειν, see on Od. i. 261.

l. 250. σπεύδειν τι, 'to do it with despatch,' Il. 13. 235.

ll. 252-255 = Od. 3. 71-74.

l. 252. πλεῖθ', i. e. πλείτε, (πλέετε), from πλέω, 'to sail.'

l. 253. ἀλλάγησθε, perf. from ἀλλάομαι.

l. 254. ἀλόωνται, § 18. 2.

l. 255. ψυχὰς παρθ., i. e. παραθέμενοι, 'risking their lives,' properly, 'laying as a stake.'

l. 256. ἡμῖν . . δεισάντων, see on Od. 6. 157.

l. 258. ἀλλὰ καὶ ὥς, 'but yet for all that,' lit. 'even thus.'

l. 266. Join τὰ σά γούνα ἱκόμεθα, as in Od. 3. 92. κιχανόμενοι, absol., 'lighting on thee.'

l. 267. εἰ τι, see on sup. v. 229.

l. 268. ἡ θέμις, see on Od. 3. 45.

l. 269. αἰδεῖο, § 3. 3, for αἰδεο, αἰδου.

l. 273. ἡ τηλ. εἰλ., i. e. and so art a stranger to our ways.

l. 274. ἀλέασθαι, sometimes ἀλεύασθαι, first aor. from ἀλέομαι § 19. 3.

l. 276. ἐπελῖ, two syllables, § 4. 3. 276 = Od. 8. 281.

l. 277. πεφιδόμην, second aor. redupl. med. of φείδομαι, § 16. 2.

l. 279. εἰφ' = εἰπέ. ἔσχες νῆα, 'moored your ship,' cp. Od. 10. 91.

l. 280. δαείω, § 22.

l. 281. 'But he did not deceive me with all my great knowledge.'

1. 283. *νῆα*, one syllable, § 4. 3.
1. 291. Join *διαταμὼν μελεῖστί*, which form of adverb occurs in II. 24. 409.
1. 294. *ἀνεσχέθομεν*, from aorist form *ἀνέσχθον*, lengthened from *ἀνεσχοῖν*, cp. Od. 4. 284.
1. 297. *ἐπὶ . . πίνων*, sc. 'on the top of the meat.'
1. 298. *διὰ μήλων*, 'down the whole length of the flock.'
1. 301. *ὅθι φ. ῥ. ἔ.*, 'where the midriff holds the liver.'
1. 302. *χείρ' ἐπιμασσ.*, i. e. *χειρὶ*, 'having clutched it with my hand;' for the accent thrown back, cp. *εἶφ'*, sup. v. 279. Cp. inf. v. 446.
1. 303. *ἀπωλόμ. ὀλεθρον*, as *ἀπόλωλε μύρον*, Od. I. 166, cognate accus.
1. 311. *σὺν δ' ὃ γε*, apodosis. *δὴ—αὐτε*, two syllables, § 4. 3.
1. 319. The γάρ comes in here because the reason of the action in the main sentence is given before the action itself is described. The sentence would run logically, 'We cut off a piece of the Cyclops' club, *for* it lay at the side of the sheep-pen.' Cp. Od. 5. 29.
1. 320. *ἐκτάμεν*, i. e. *ἐξέταμε*, second aor. of *ἐκτέμνω*.
1. 321. A shortened form of sentence for *τὸ μὲν ἄμμες εἰσκομεν τόσσον εἶναι ὅσους τε* [cp. the phrase *οἷός τε*] *ἐστὶν ἰστὸς νηός*: the relative is attracted into the case of the unexpressed antecedent. 'We guessed it to be as big as [is] a mast,' etc. Cp. *ὅσον τ' ὕργιαν*, v. 325.
1. 330. *κέχυτο μεγ.*, 'was spread out wide;' *μεγάλα*, like *μεγαλωστί*: here *ἤλιθα* only qualifies *πολλή* = 'in vast abundance.'
1. 331. The readings vary between *πεπαλάχθαι* and *πεπαλάσθαι*, which may be distinct forms of perfect from *παλάσσω* [*πάλλω*]. The proparoxyton *πεπάλασθαι*, a reduplicated second aor. retaining *a* for *ε*, and formed directly from *πάλλω*, seems to be the more appropriate tense. As the lots were pebbles, *ψῆφοι*, which they used to shake [*πάλλειν*] in a helmet, the simple verb has taken the sense of 'voting by lot.'
1. 332. *ἐμοὶ σὺν* = *mecum*.
1. 334. *ἂν κε*, see on Od. 5. 361.
1. 335. *ἐλέγμην*, Od. 4. 451, syncopated second aor., § 20. 4.
1. 347. *κρέα*, one syllable, cp. v. 283, sup. and § 4. 3.
1. 348. Odys. slyly flatters Cyclops by assigning him divine honours, such as a libation. In *οἶόν τι* the addition of *τι* gives a sort of general meaning to the *οἶος*, as in *ὅσους τις*, Od. 10. 45.
1. 352. *πολέων*, i. e. 'out of all the numbers of men that there are.'
1. 355. 'Be good enough to give me more.' For *πρόφρων*, cp. Od. 2. 230.
1. 362. Join *περιήλυθε Κ. φρένας*, 'stole round the Cyclops' senses.' *φρένας* epexegetical accusative, i. e. one that appends a closer description, as *Τρῶας τρώμος ἔλλαβε γυνία*, 'the Trojans, that is to say, their limbs.' See p. 229.

l. 366. Οὔτις here becomes a proper name, 'No-man,' so in the accus. it appears as Οὔτιν instead of οὔτινα.

l. 369. μετὰ οἷς ἐτ., i. e. 'in the list of his comrades,' not = 'after.'

l. 372. He lies on his back, drooping (lit. sloping) his head on one shoulder.

l. 374. οἰνοβαρέων, particip. from οἰνοβαρέω, § 3. 3.

l. 377. ἀναδύη, opt. for ἀναδύνῃ. So Il. 16. 99 ἐκδύμεν for ἐκδύνῃμεν, and δύνῃ, Od. 18. 348; trans. 'might shirk.'

l. 382. 'But I standing above [it] kept twirling it, as when a man might bore ship-timber with a drill, and the others at the lower end keep it moving with a strap, grasping the strap at either end.' The τρύπανον (v. 385) is a drill with a long shaft. The master shipwright stands on a plank leaning his weight on the wooden head in which the drill revolves. His men wind a long strap round the shaft of the drill, and by alternately pulling they make the tool spin first one way and then the other till it pierces the wood.

l. 384. τρυπῶ, opt. for τρυπάοι, a rare mood in similes.

l. 389. ἀμφι, 'all around,' adverbially with εἶσεν.

l. 390. οἱ ῥίζαι, i. e. 'its roots.' σφαραγεύντο, § 4. 1.

l. 392. ἰάχοντα agrees grammatically only with the masc. πέλεκυν. τὸ γὰρ, 'for this' [sc. βάπτειν] gives iron its strength.

l. 395. 'And terribly he howled aloud, and the rock echoed around.' ἰαχε [ἰάχοντα] is lengthened by the augment.

l. 400. δι' ἄκριας, 'along the heights,' Epic accus. from ἄκρις, another form of ἄκρα or ἄκρη, so πόλιας, Od. 8. 560, § 11. 5.

l. 403. Join τίπτε τόσον ἄρημένος, i. e. *quid tibi tanti mali accidit ut tantopere vociferares*, Ernest. For ἄρημ., see on Od. 6. 2.

l. 408. Polyphemus means, "'No-man" is slaying me by craft and not by force.' The Cyclopes understand his words, 'No man is slaying me by craft or force,' and so in v. 410 οὔ τις appears as μή τις, which suggests the pun of μῆτις, inf. v. 414.

l. 415. ὠδιν. ὀδύνῃσι, 'in agony of anguish,' the ring of the two words being intentional.

l. 420. ἀριστα, Od. 3. 129; see on 2. 203.

l. 423. ὥς τε περὶ ψ., *utpote de vita*.

l. 425. οἷς. Aristarch. seems to have written here οἷς *metri grat*. But as οἷς (Lat. *ovis*) has the digamma, the short ο may be lengthened before it, on the analogy of a short vowel lengthened before a liquid.

l. 433. Join τοῦ νῶτα καταλαβὼν, 'Having grasped his back, I lay curled up under his shaggy belly; and having turned over, I held on by my hands firmly to the thick wool.'

l. 435. στρεφθεῖς seems to refer to his position of holding on back downwards; others render, 'twisting my hands in.' χερσὶν is emphatic; the ἐταῖροι were tied on.

- l. 438. καὶ τότε, apodosis, cp. sup. vv. 59, 171.
 l. 439. ἐμέμηκον, an imperfect formed from μέμηκα, perf. of μηκάομαι.
 l. 443. ὥς οἱ. The enclit. οἱ, 'for him,' throws back its accent. 'He did not know that men had been tied, *unawares to him*.'
 l. 445. στενόμενος, see on sup. v. 219, 'loaded with his wool and me.'
 l. 446. ἐπιμασσ., sup. v. 302.
 l. 447. ἔσσου, § 20. 4.
 l. 448. λείλειμ. οἶων, 'left behind by.' Μενέλαος 'Ἀντιλόχοιο λείπετο,
 Il. 23. 523. With πάρος ἔρχεαι, cp. Od. 4. 811.
 l. 455. πεφυγμένον, with accus. In Od. 1. 18 with genit., q. v.
 l. 456. εἰ δὴ, 'couldst thou feel as I do.'
 l. 458. For οἱ . . . θειομένου, see on Od. 6. 157.
 l. 460. οὔτιδανός Οὐτίς, 'good-for-nothing No-man.'
 l. 462. ἐλθόντες has no plural verb with which to go. The main idea is split up into λυόμεν and ὑπέλυσα, 'I began to loose myself from under the sheep, and then I released,' etc.
 l. 464. τανα-ύ-ποδα, the υ represents the digamma, § 2. The original form was ταναφόποδα, from root ταν as in τείν-ω, etc. δημῶ, notice the accent.
 l. 465. πολλὰ περιτροπέ., 'often turning round,' sc. in fear.
 l. 468. ἀνανεύειν = to intimate refusal by shaking the head: κατα-νύειν = to assent, v. 490 inf. Join οὐκ εἶων κλαίειν.
 l. 473. See on Od. 5. 400.
 l. 474. κερτομ., 'with abusive [words].'
 l. 475. The emphasis is on ἀνάλκιδος, 'no coward's comrades,' etc. 'Your evil deeds were sure to come home to you.'
 l. 480. κηρόθι, § 12. 2.
 l. 483. This line has no place here. A stone thrown προπάρ. νηὸς would not go near the rudder. See on v. 540 inf.
 l. 486. πλημυρίς, 'the [shoreward] wash from the sea,' explaining παλιβρ. κύμα. Not the current or tide, but the swell caused by the stone, 'made the ship come to land.' θεμῶ, cp. θε-ῖναι, θεσμός.
 l. 489. ἐμβαλέειν κώπης, Lat. *incumbere remis*, Virg. Aen. 5. 15.
 l. 491. Join ἅλα πρήσσοντες, cp. κέλευθον πρήσσειν, Od. 13. 83. προσηύδων, 'was going to hail,' imperf.
 l. 497. φθεγξ., of sound generally; αὐδήσαντος, of words.
 l. 498. Join συνάραξε, cp. Od. 12. 412.
 l. 504. φάσθαι, dic.
 l. 507. ἰκάνει, as κιχήσεται, sup. v. 477.
 l. 510. Join μαντευ. Κυκλώπ., dative = 'for the C.' κατεγήρα, § 20. 1.
 l. 511. τάδε πάντα, 'all this,' viz. 'that I should lose my sight.'
 l. 513. ἐδέγγην, § 20. 4.

l. 517. θέω, §§ 3. 3 and 23. 1.

l. 518. πομπήν τ' ὀτρύνω. Trans. 'And may hasten your return home .. that the Earth-shaker may grant you one.' πομπ. ὀτρ. occurs Od. 7. 151. The δομῆναι .. ἐνν. describes the particular form of πομπή, viz. a safe-conduct from Poseidon. Others render, 'And may urge the Earth-shaker to grant you a return home.'

l. 525. ὥς οὐκ, κ.τ.λ. The word ὥς takes up an unexpressed οὕτως that qualifies the foregoing sentence. Trans. 'Would that I, etc. .. as surely as not even Pos. will heal your eye.' Cp. Od. 17. 253, Il. 13. 827.

l. 527. χεῖρ'[ε].

l. 535. ἀλλοτρίης. Odys. came home in a Phaeacian ship, Od. 13. 95 foll. 535 = Od. 11. 115.

l. 538. ἐπέρισε δέ, 'he put into [his throw] immense strength.'

l. 539. 'And he dashed it down a little behind the ship, but it failed to reach the rudder's tip.' Others join τυτθ. ἐδ. δέ, 'but he failed by a little.' It is, however, against Homeric usage that δέ should stand in this position.

l. 540. ἰδεύησεν, from a form δέω for δέω, the υ representing a digamma, § 2.

l. 542. The χέρσος here is the shore of the island (sup. v. 116), not of the land of the Cyclops.

l. 545. εἶα[ο], § 23. 7.

l. 546. νῆα μὲν, apodosis.

l. 549. μή τίς μοι, see on sup. v. 42.

BOOK X.

l. 1. Αἰολίην νῆσον. The ancients identified this with one of the Aeolian Islands on the north coast of Sicily, the group to which belong Lipari and Stromboli. The names Αἰολος [ἀήναι, 'to blow'] and Ἰπποτάδης [ἵππος], are chosen to describe the speed of the winds.

l. 3. πλωτή, 'floating.' So the island of Delos was said to float (*erratica Delos*, Ov. Met. 6. 333), till Zeus rooted it in the sea. Cp. Virg. Aen. 3. 76.

l. 5. καὶ = 'as well,' i. e. besides himself. γεγάσιν = εἰσιν, Od. 5. 35, a second perf. from root-verb ΓΑ-Ω, referred to γίγνομαι.

l. 6. ἡβώντες, § 18. 2.

l. 7. ἀκοίτις, i. e. ἀκοίτιας, acc. plur. from ἀκοίτις. So ἦνις from ἦνις, Il. 6. 94.

l. 10. κνισῆεν, κ.τ.λ., 'and the steaming house echoes all around its outer court.' The steam comes from the roasting meats suggested in δαίνυνται and δνείατα. The meaning seems to be, that the palace of the

King of Winds is full of moaning sounds, which make themselves heard even in the outer yard. Others read αὐλῇ = αὐλήσει, 'flute-playing,' or αὐδῇ, or περιστεναχίζετ' αὐδῇ.

1. 14. φίλει, 'Aeolus (included in τῶν, v. 13) entertained me.'

1. 17. ἀλλ' ὅτε δὴ καὶ ἐγὼ, 'but when I, too, [in my turn] began to ask.' The apodosis to ὅτε is οὐδέ τι. Cp. Od. 1. 16-18.

1. 19. δῶκε δέ μ', i. e. μοι. ἐννέωροιο, [ἐννέα-ἔτη], 'nine-seasons-old;' perhaps a round number to express full maturity (as ἐννῆμαρ). Others suppose a noun νεώρη, i. e. νέα ἔτη, analogous to δπώρη. The word ἐν-νέωρος (cp. ἐν-διος, Od. 4. 450) would then mean, 'in youthful strength.' ἐννέωρος, three syllables, § 4. 3.

1. 24. παραπνεύσῃ, sc. that not a breath might get past the fastening.

1. 26. αὐτοὺς .. αὐτῶν, 'ourselves,' 'our own folly.' Cp. Od. 1. 17.

1. 28. ὁμῶς [not ὁμοῖς] = ὁμοίως, 'day and night alike.'

1. 31. κεκμηῶτα, 'tired out, because I was always handling the vessel's sheet myself.' The πούς is the rope at the lower corner of the sail, by which it was set at the proper angle to catch the wind.

1. 40. Τροίης, sc. γῆς, Od. 5. 39 = the land of Troy. Join κειμ. λήϊδ., 'store from the booty,' partit. gen.

1. 42. κενεὰς σὺν χ. ἔχ. Here σὺν is adverbial, 'bringing along with us only empty hands.' Others join συνέχοντας, 'holding together [i. e. because there is nothing between them] empty hands.'

1. 45. ὅσσος τις, see on Od. 9. 348.

1. 51. ἀποφθίμην, 2 aor. med. optat.; so φθίτο, Od. 11. 330.

11. 56-58 = Od. 9. 85-87.

1. 56. ἡπείρου, used generally for *terra firma*; here it refers only to an island.

1. 59. ὀπασσάμενος, as Schol. ὀπαδὸν ἐλόμενος, 'having taken to attend me.'

1. 66 = Od. 7. 320.

1. 68. πρὸς τοῖσί τε, 'and besides them [sc. ἑταίροις] cruel sleep.'

1. 69. σχέτλιος, cp. Lat. *improbus*, and see note on Od. 5. 118.

1. 75. τόδ' ἱκάνεις, 'thou art come *thus*;' lit. 'art come this [coming].'

Cp. Od. 1. 409. ἀπεχθόμενος is, according to Buttmann, an aorist part. from pres. ἀπεχθάνομαι. Others refer it at once to a present ἀπέχθομαι. Aeolus does but express the common belief (which Job's friends held), that misfortune was a sign of a man having offended heaven.

1. 79. ἐπεὶ introduces the reason why they were obliged to row, 'since no more did any wafting wind show itself.' πομπή includes every means for the accomplishment of a journey. With φαίνοτο, cp. Od. 4. 361.

1. 81. Λάμουν. The later Greeks put the Laestrygones in Sicily. Cp. Thucyd. 6. 2. The Romans made Formiae the city of Lamus, and

1. 517. *Calce.* 56 B. 3

1. 518. πομπήν τ' ὁ

... that the Earth-shaker to the name of the town, Δαίο. the
151. The *ἑρμηνεύει* 'far-gated' [*τῆλε-πόλις*], which is
a safe-conduct from *ἑρμηνεύει*, 'as suited for giants, v. 120. The
Earth-shaker to *ἑρμηνεύει* = 'to grow big.' See note on *τῆλε-*

1. 525. ὥς οὐ

Trans. 'Where, as he drives home his
and the other, driving forth his flock,
a man who could do without sleep might

1.527. xel

1.535. 2A

of which Homer may have heard some stories,

1. 538. the country of the Laestrygones. Day dawned

l. 539. '...that night fell. So we may roughly consider to reach t'... of day and night divided into two halves of twelve little.' In... daylight. A man who could do without sleep this poss... time in feeding sheep, and the other half in minding

1. 540 double wages for double work. He would drive home
dignity twilight fell, and would be ready to take out the second

1. 54 The daylight reappeared, which happened so immediately
of the and bound and homeward-bound herdsmen actually passed

1. the gateway. Strictly speaking, the words *εἴρη*...

1. *Equally to imply the nearness of the night to the dawn.*

1. *down to night*; but it is only of the latter that the poet

ἀνὰ τὴν ὁρμήν, [τρυγάναν], scarcely stronger than ἐστὶ. Cf. *πεδίαιον*, *τρυγάναν*, II. 17. 748. διαμπερὲς, 'right along,' of the continuity of the cliff.

1. $\epsilon\gamma\theta$ of $\gamma\epsilon$, apodosis to $\epsilon\gamma\theta$ $\epsilon\pi\epsilon\iota$, sup. v. 87. $\epsilon\chi\omicron\nu$, 'steered,' Od. Acc. 11. 279.

Lip. ὁπρὸς ἑγὼν, 'But I [opp. to αἱ μὲν] kept back my ship outside τὰς ἡμετέρας, there, at its outermost edge.'

1. *ἡ γὰρ ἐπ' ἔσχατ.*, a nearer definition of αὐτοῦ, as αὐτοῦ τῷδ' ἐνὶ χώρῳ, (στ. γ. 471. Join ἐκ-δήσας, 'having made my hawsers fast to a rock.'

Δε, οὐ, παιπαλόεσσαν, Od. 3. 170.

. βωόν ἔργα = 'ploughed land;' ἀνδρῶν = 'vineyards and

Ο. παρ. 6 28. Ι.

13. ἐκβάντες, sc. νηῶν. With λέναι ὁδόν, cp. ἐρχεσθαι ὁδόν, II. i.

.05. Εύμβληντο, § 20. 2.

Δοβ. θυγατέρ[ι], § 6.

110. 'Asked who was king of this people, and over whom he

reigned.' So with reading *οἷον*. For *δε* after *δε τις* in an indirect question, cf. Od. 17. 363

γνολή δ' οἱ τινὲς εἰσιν ἐναΐσιμοι, οἳ τ' ἀθεμίστοι.

The common reading *τοῖσιν*, is by some regarded as = *τέτοις*, i. e. *τίσι*, as *τεῦ* = *τίνος*.

l. 112. *ἐπέφραδεν*, § 16. 2.

l. 113. *δοτην . . κορυφήν*, for the attraction, cp. Od. 9. 322. *ἔστυνον*, § 20. 1. Join *κατέστυνον* = 'they loathed her.'

l. 121. *ἀπὸ πετράων*, probably the throwers were standing on the *ἀκταὶ* of v. 89.

l. 124. 'And spearing them like fishes, they carried them off for a horrid meal.' *ἀπερπ. δαῖτα*, used predicatively.

l. 126. *τόφρα δέ*, apodosis to *ῥφρα*, sup. *οἱ* = *Laestrygones*, *τοῦς* = the crews of Odysseus.

l. 129 = Od. 9. 489.

ll. 133, 134 = Od. 9. 62, 63.

l. 135. *Αἰαίη νῆσος*, so *Αἰαίη Κίρκη*, Od. 5. 334. Cp. Virg. Aen. 3. 385

Et salis Ausonii lustrandum navibus aequor

Inferni que lacus Aëaeaeque insula Circes,

for the Romans put Circe's home on the promontory of Circeii (*Monte Circello*) in Italy.

l. 136. *θεὸς αὐδήεσσα*, see on Od. 5. 334.

l. 137. *δλοόφρονος* = 'the sorcerer,' literally, a man of dangerous wisdom. Cp. Od. 1. 52.

l. 140. *κατηγ. νηί*, 'we put in with our ship;' opposed to *ἀνάγεσθαι*, 'to put out to sea.' *νηί* is an instrumental dative, as *ἵπποισι*, Od. 4. 8.

ll. 143, 144 = Od. 9. 75, 76.

l. 144. *τέλεσε*, i. e. 'brought full daylight.' Cp. Od. 9. 5.

l. 149. *έίσασατο*, § 3. 5.

l. 152. *αἴθοπα*, 'ruddy,' because of the flames showing through it.

l. 153. *δοάσσατο*, 'seemed,' 1st aor. form from root ΔΙΦ. From same root comes *δέατο* or *δόατο*, Od. 6. 242.

l. 155. *προέμεν*, 2nd aor. inf. of *ποτῆμι*.

l. 156 = Od. 12. 368.

l. 159. *δ μὲν . . πίόμενος*, 'He came down to the river from his feeding-ground in the wood, to drink.' The fut. of *πίνω* in Homer always with *ι*.

l. 162. Lit. 'and it,' viz. the brazen spear, 'passed,' cp. Od. 5. 68 *ἥ δέ . . ἡμερίς*. For *μακῶν*, see under *μηκάομαι* in Lex. and cp. § 20. 1.

l. 165. *τὸ μὲν* [sc. *δόνυ*], 'The spear I laid down there on the ground and let it lie, but I pulled brushwood and withies, and having plaited a rope, a fathom-long, well twisted across and across, I tied,' etc. *ἄρωθεν* thus applies to the method of plaiting, others make it refer

'whole length' of the rope from end to end. With the attraction *δοσν τ' ὀργυιαν*, cp. Od. 9. 325.

l. 169. *καταλοφάδεια*, the older spelling, according to Eustath. Others read *κατ'αλοφάδια*, with the short syllable lengthened *metri grat.* Odysseus tied the creature's legs together and put his head through, so the deer hung down behind from his neck.

l. 171. *ἐτέρη*, 'one hand,' i.e. the '*oiber*,' in reference to the hand that held the spear.

l. 172. *νεὸς*, § 11. 6. *ἐταίρους* . . *ἄνδρα ἕκαστον*, cf. Od. 2. 252, 258.

l. 176. *ὅφρα*, sc. *ἔστιν*, 'so long as there is.' In this address the main clause begins *ἀλλ' ἄγετε*, but the sentence that gives the reason is put first, sc. *οὐ γὰρ πω*. Cp. inf. vv. 190, 192, 226.

l. 179. *ἐκκαλυψ*. They had covered their heads in their sorrow. Cf. Od. 8. 85, 92.

l. 181 = Od. 4. 47.

l. 182. Cp. Od. 2. 261.

ll. 183-187 = Od. 9. 556-560.

l. 188 = Od. 9. 171.

l. 189 = Od. 12. 271.

ll. 190-192. *ζόφος* and *ἥως*, 'west and east,' and more nearly defined by the following *οὐδ' ὅπη* . . *ἀννείται* (i. e. *ἀνανεῖται* from *ἀνανέομαι*).

l. 195. *περί* . . *ἐστεφάνωνται* = 'rings round,' 'surrounds.'

l. 196. *αὐτῇ*, in opposition to the high ground, *σκοπίη*.

l. 202. *ἀλλ' οὐ γάρ* = 'but [all in vain], for no good came by their weeping.'

l. 209. *ἄμμε*, § 15. 1. 'They found in the glens Circe's house built of polished stones, on open ground,' i. e. with clear view all round: *περισκέπτω* from *σκέπτομαι*. Others render 'sheltered,' from *σκέπω*.

l. 212. *ὄρεστέροι*, 'of the mountain;' for the termination, cp. *ἀγρότερος*, *θηλύτερος*, *ἡμέτερος*.

l. 213. *ἔθελεν*, 'charmed.'

l. 217. Their master (*ἄναξ*) always brings them 'tit-bits for their appetite;' *σοῖνα πλησάιο θυμὸν*, Od. 19. 199.

l. 225. *κῆδ. κεδνός*, 'nearest and dearest.'

l. 231. *κάλει*, 'bade them in.'

l. 234. The proper name for this mess (here called *σῖτος*) is *κυκεὼν*, as inf. v. 290. Cp. Il. 11. 624. *χλωρός* = 'yellow.'

l. 238. Join *κατὰ* . . *ἐργον*.

l. 241. *ἐέρχαιο*, cp. Od. 9. 221.

l. 242. *παρ-έβαλεν*, 'threw beside them.'

l. 247. *βεβλημένος*, as if from form *βολέω*, for the perfect pass. of *βάλλω* is *βεβλημένος*. Cp. *βεβολήατο*, Il. 9. 3.

l. 249. *ἀγασσάμεθ'* *ἔξερ*, lit. 'were amazed as we questioned,' where we should say, 'questioned him in our amazement.'

l. 262. ἀμφὶ δὲ [sc. βαλόμην] τόξα, 'and across my shoulders I threw my bow and arrows.'

l. 263. ἠνώγεα, § 21. 3.

l. 264. ἀμφοτέρῃσι, sc. χερσὶ, Od. 5. 428.

l. 265 = Od. 2. 362.

l. 268. τοῖσδεσι, Od. 2. 47, 'with these men here;' the ἔταροι who had not gone to Circe's house. σῶν, *tuorum*.

l. 273. ἐπλετο, aor. πέλομαι, cf. Od. 2. 364, properly refers back to the moment of Eurylochus' story. Trans. 'is come upon me.'

l. 279. πρῶτον ὑπηνήτη, [ὑπὴνῃ properly the part below the mouth; then, the hair thereon], 'just bearded.' Cp. Virg. Aen. 9. 181

Ora puer prima signans intonsa iuventa.

l. 280 = Od. 2. 302.

l. 281. δὴ αὐτ', one syllable, § 4. 3.

l. 282. οἶδε, 'yonder,' pointing to Circe's house.

l. 283. ἐρχαται, Od. 9. 221.

l. 288. ἀλαλκεῖν, Ep. aor. from root ἀλκ., which occurs in form ἀλέξω, 'to ward off,' generally with dat., as ἀλ. νήεσσι πῦρ, Il. 9. 347; here with genit., κρᾶτὸς (κᾶρα).

l. 290. κυκεῶ = κυκεῶνα, see sup. v. 235.

l. 295. ἐπαίξει, (inf. for imperat., as v. 297 ἀπανήρασθαι, v. 299 κέλεσθαι), 'rush upon her.'

l. 298. αὐτὸν = αὐτόν σε, 'and may intreat you well yourself.'

l. 299. μακάρων ὄρκον, 'the oath of the blessed Gods,' i.e. the oath which the Gods take, sc. by Styx. Cp. Od. 2. 337. See the similar act of Calypso, Od. 5. 184. Others translate, 'by the Gods,' *deos obtestata*.

l. 300 = Od. 5. 179.

l. 301. ἀπογυμνωθέντα = 'disarmed,' so γυμνὸς ἄτερ κύρυνθός τε καὶ ἀσπίδος, Il. 21. 50.

l. 303. φύσιν, here (like φύη) 'its appearance.'

l. 304. ἔσκε, § 17. 6.

l. 305. θεοὶ καλέουσι is a phrase that may imply that it is a poetical or an old-fashioned word. Cp. Πλαγκτὰς τὰς γε θεοὶ μάκαρες καλέουσι, Od. 12. 61. See also Il. 1. 403; 2. 814; 14. 291; 20. 74.

l. 309. ἦια, § 23. 3.

l. 316. δέπη is the reading of most editions, an older form is δέπαι, from δέπας, so γῆραι, Od. 11. 136.

l. 318. οὐδέ μ' ἔθ., 'and she failed to charm me.'

l. 320. λέξο, § 20. 3, from λέγω, [root ΛΕΧ], 'lie down.'

l. 323. ὑπέδραμε, i.e. 'ran crouching under his sword-arm and so clasped his knees.'

l. 325. τίς πόθεν; *quis hominum [et] unde?*

l. 327. The force is not changed by the doubled οὐδέ. One neg. goes to the verb and one to negative the ἄλλος.

l. 328. ὅς κε πῆν καὶ ἀμείψ. The full phrase would be καὶ οὗ ἔρκος ὁδ. πρῶτ. ἀμείψεται τὰδε φάρμ., 'and whose teeth these drugs have once passed.' Perhaps we might render ἀμείψεται, 'lets pass;' so that both verbs may have the same subject.

l. 330. πολύτροπος, see Od. 1. 1.

l. 333. θέο = τοῦ, 'put up thy sword in its sheath.'

l. 334. ἐπιβέιομεν, cp. Od. 6. 262.

l. 335. πεποιθόμεν = πεποιθῶμεν.

l. 337. πῶς γάρ με κέλει; 'Why, how canst thou bid me?' Cp. inf. v. 383. κέλει, two syllables.

l. 339. αὐτόν, sc. με.

ll. 343, 344 = Od. 5. 178, 179.

l. 348. τέως, 'meanwhile.'

l. 349. ἔασι, § 23. 4.

l. 351. εἰς ἄλαδε. See on Od. 11. 18.

l. 353. λίτα, see Od. 1. 130.

l. 360. ζέσσαν, ζέω, 'boiled.'

l. 361. ἔσασα, particip. from aor. εἶσα, 'I set' (root *ΕΝ). Trans. 'Having seated me in a bath, she washed me from [i.e. with water from] a great tripod-basin, [pouring it] down over head and shoulders, after she had mixed it to a nice warmth;' lit. θυμ-ᾶρις, 'what suits the fancy,' used predicatively with κεράσασα. λῶ' for ἔλος, imperf. from λῶω, another form of λούω.

l. 363. Join ἐξείλετο γυίων, 'till she had taken the heart-breaking weariness from my limbs.'

l. 364. λίπ' ἐλαίφ, Od. 3. 466.

ll. 364, 365 = Od. 3. 466, 467.

l. 366. εἶσε δὲ begins the apodosis.

ll. 368-372 = Od. 1. 136-140.

l. 378. ἴσος ἀναύδφ, 'like a dumb man.'

l. 383. τίς γάρ κεν ἀνὴρ; 'Why, what man who was right-minded could bear to taste meat and drink before he had rescued his comrades?'

l. 384. πρὶν .. πρὶν = ante .. quam.

l. 385. λύσασθαι (mid. voice), of Odysseus rescuing his comrades for himself: λύσον (active, v. 387), of Circe doing it for Odysseus. So of Chryses, λυσόμενος θύγατρα, and of Agamemnon, τὴν δ' ἐγὼ οὐ λύσω, Il. 1. 13, 29.

l. 386. πρόφρ. κελεύεις, 'dost bid me with all thine heart,' see on Od. 5. 161.

l. 388. δι' ἐκ μ. βεβ., i. e., 'passed through the hall and went out of it.'

l. 393. ὅς πρὶν, 'which the baleful drug had made to grow thereon before.'

l. 397. 'They clung to my hands .. each one of them,' cp. Od. 2. 252, 'and into the hearts of all there stole a tender sorrow.'

1. 398. ἱμep. γόος is like 'tears of joy;' γόος implies the noise of crying, and not only the feeling in the heart.

1. 403. To draw a ship up on land implied the intention of a long stay. 'Bring all your stores to grottos and place them therein,' if we read ἐν σπ. πελαγ. The reading κτήματα δὲ σπη. = 'Bring them to the grottos, and all the ship's tackling (ὄπλα).'

1. 405. ἰέναι, inf. for imperat.

1. 409. κατὰ . . χέοντας.

1. 410. 'And as when the calves in the homestead around the drove of cows that have come back to the fold-yard when they have had their fill of grass'—(here the verb in the conjunct. after ὅτ' ἂν should come in, but the construction changes after the parenthesis and goes on with the simple indicative)—'they all leap together before them, nor can the pens hold them, but with loud lowing they run round their mothers; so they, when they saw me, threw themselves upon me, with tears'—ἐχυντο, like ἀμφιέχυντο, used with accus., Od. 16. 214)—'and their feeling seemed to be just as if they were come to their home and the very city of rugged Ithaca.'

1. 425. ὀτρύνεσθε . . ἔπεισθαι, 'make haste to accompany me;' so ὀτρύνοντ' ἰέναι, Od. 17. 183.

1. 427. ἐπηγετανόν, 'good store,' Od. 6. 86. 427 = Od. 7. 99.

1. 430 = Od. 4. 77.

1. 431. πόσ' ἵμεν; 'Whither are we going?' So ἵμεν, 1st plur. from εἶμι, Od. 2. 127.

1. 432. καταβήμεναι, the exegesis of κακῶν τούτων. See p. 228, ad fin.

1. 433. ποιήσεται, i. e. ποιήσεται, § 3. 4, with κεν, 'who will make us all either swine or wolves or lions, so that perforce we should have to keep ward at Circe's house,' cf. Od. 7. 93. ὥς περ Κ. ἔρξε seems to take up only the καὶ ἀνάγκη, 'all against our own will, even as the Cyclops treated us,' (ἐρδω). But ἔρξε, or ἔρξε, might come from ἔργω, 'shut us up.'

1. 435. οἱ μέσσαυλον, 'his inner court.'

1. 437. τούτου, sc. Ὀδυσσέως.

1. 440. τῷ οἱ ἀποτμήξας, 'having therewith smitten off his head, near kinsman though he was, to dash it to the ground.' τῷ, sc. ξίφει.

1. 442 = Od. 9. 493.

1. 444. νῆα ἔρυσθαι, 'to guard the ship.' 444 = Od. 9. 194.

1. 451 = Od. 4. 50.

1. 453. φράσσαντό τ' ἐσάντα, 'and recognised each other face to face.'

1. 457. θαλ. γόον, 'a burst of sorrow,' on the analogy of θαλ. δάκρυ.

1. 463. ἀσκελές [σκέλλω, 'to dry'] καὶ ἀθυμοι, 'withered and spiritless.'

l. 465. ἐπεὶ ᾗ, two syllables, § 4. 3. πέποσθε for *πέπονθε*, i.e. *πέπονθατε*, (πάσχω), *passi estis*.

l. 467. τελεσφόρον, see on Od. 4. 86.

l. 469. περὶ . . ἔτραπον, 'returned on their course,' so as to begin anew. The next line seems to have been interpolated from Hes. Theog. 59.

l. 472. δαιμόνιος, properly, 'a man possessed,' a term used to describe any one whose conduct seems extraordinary. Here meaning 'demented,' as proved by his forgetfulness of home.

l. 481. γούνων, 'by her knees,' so λισσέσθαι Ζηνός, 'by Zeus.' The phrase is suggested by the ordinary γούνων ἄπτεσθαι.

l. 486. ἀμφ' ἐμὲ, simply, 'around me.'

l. 491. ἐπαινῇ, 'dread,' an epithet only of Persephone, is rightly interpreted by Scholiast as = αἰνῇ. Buttmann Lexil. s. v. would write ἐπ' αἰνῇ, 'and dread P. besides.' Others regard the word as = ἐπαινετῇ, 'renowned,' like ἀγανῇ, Od. II. 213.

l. 493. μάντηος, from μάντις, as πόληος from πόλις. Others read μάντιος, which requires ἄλῃου or ἀλάου.

l. 494. 'To whom P. granted his wits even after death, alone [of all the dead] to have his senses, while *they* flit as phantoms.'

l. 495. οἷφ attracted into case of τῷ. πεπνύσθαι, perf. from πνέω. Cf. πεπνυμένος.

ll. 496-499 = Od. 4. 538-541.

l. 499. κυλινδόμενος, Od. 4. 542.

l. 502. Αἶδος, sc. δῶμα. The forms αἶδος gen., and αἶδι dat., necessitate a form of the nom. Αἶς.

l. 506. Join ἀνὰ πετάσσας, 'having spread aloft.'

l. 507. ῥισθαί, inf. for imper. κε φέρῃσι, almost = 'future.' Cp. sup. v. 288, Od. I. 396.

l. 508. Ὠκεανὸς is represented as a river encircling the whole expanse of land and sea. When the earth is represented on the shield of Achilles (Il. 18), the ocean-stream forms the rim of the shield. It was perhaps separated by a bank from the sea round which it flowed, and in this bank there may have been one or two openings. At any rate, when this stream was crossed (περὰν) the traveller was beyond the confines of the world, and the ἀκτὴ λάχεια on the further side belonged to the kingdom of Hades.

l. 509. For λάχεια, (v. l. ἐλάχεια), see on Od. 9. 116.

l. 511. κέλσαι (§ 19. 2), inf. for imperat. Here begins the apodosis τοῖς ἀλλ' ὁπότε ἄν.

l. 513. Πυριφ. τε ῥέουσιν Κώκυτός τε. The grammarians call this arrangement of the plural verb with a singular subject preceding and following, the σχῆμα Ἀλκμανικόν, as if it were common in Alcman's writings. So in Il. 5. 774

ἦχι ῥοὰς Σιμόεις συμβάλλετον ἡδὲ Σκάμανδρος.

l. 515. δῶα ποταμῶν, according to Schol., the meeting of the Cocytus and Pyriphlegethon, whose united waters flow into Acheron.

l. 517. ὅσον τε πυγούσιον, for the constr., see Od. 9. 322. πυγ. adj. from πυγών, 'a cubit in length and breadth.'

l. 518. ἀμφ' αὐτῷ δὲ, 'and round the edge thereof pour a drink-offering for all the dead.'

l. 521. γουνοῦσθαι, with double meaning of supplication and promise, viz. that you will perform (ῥέξειν) a sacrifice.

l. 523. ἐσθλῶν, 'treasures,' lit. 'good things.'

l. 524. ἀπάνευθεν = 'apart from the rest.' οἶφ, 'for himself alone.'

l. 526. λίσσῃ, 1 aor. subj. λίσσομαι, cum vero supplicaveris.

l. 527. For the gender θῆλυν μέλαιναν, see on Od. 4. 406. 'Turning the victim towards the nether-darkness,' not with head stretched back and looking upwards, as in sacrificing to the Gods above, 'and do thou thyself turn away'—(not to pry into such mysteries)—'moving towards the stream of the river (Oceanos).' He is to look back from the ἀκτὴ λάχεια of v. 509, in the direction of the world of the living, across the ocean-stream over which he has now passed.

l. 531. ἀνώξει, aor. from ἀνώγω.

l. 532. κατάκειτ[αι] = *jacent*, the ordinary reading (κατέκειτ') is unintelligible. From ἐτάροις the construction passes into the accus. and infin. in δείραντας κατακῆαι.

l. 537. πρὶν Τ. πύθεσθαι, 'Suffer not the shades to come near to the blood [in the trench] till thou hast enquired of Teiresias.'

ll. 539, 540 = Od. 4. 389, 390.

ll. 543-545 = Od. 5. 230-232.

l. 548. ᾤωτε, probably as Butt., only as a strengthened form of ᾤωμι, 'to breathe;' spoken of the deep breathing of sleep. Others, from the use of ἄωτον, 'flower,' or 'prime,' interpret it by ἀπανθίζετε, 'cull the flower of sleep,' like the *molles carpere somnos*, Virg. Georg. 3. 435.

l. 551. The second οὐδὲ goes closely with ἐνθεν, *ne abbine quidem*.

l. 554. δς here seems to be the demonstr., *hic quidem*.

ἐν δώμασι. To enjoy the cool air he lay down on the flat roof. Starting up suddenly, he forgot to descend 'by going to the long ladder,' these last words forming the important clause.

l. 556. κινυμένων, from κινῶμαι, another form of κινῶμαι.

l. 559. κατανικρὺν is written in some edd. as one word = 'right down from.' Others join κατὰ τέγος, and make ἀντικρὺν the adv. qualifying πῖσεν. Join ἐξέαγη, as in ἐξ αὐχένα ἄξη, Il. 5. 161.

l. 562. 'Ye are thinking, may be, to return.' The mid. indic. of φημί is rare. Cp. Od. 6. 200.

l. 563. ἥμιν . . χρησομένους, see on 532, sup.

l. 567. Join κατὰ with ἐξόμενοι = καθεζόμενοι, or take it adverbially.

Others join *καταῦθι*, as *κατόπισθε*, *παραῦθι*. γδων = ἐγδων, 3rd plur. imperf. of γοῶν.

1. 568 = sup. v. 202.

1. 571. Join *παρὰ νηὶ κατέδυσεν* with *θηλ. μέλαιν*. Cp. sup. v. 527. οἰχομένη, 'having left us,' i. e. unperceived, as the following words explain, 'having easily slipped away from us.'

BOOK XI.

1. 4. 'We took and put on ship-board those (sup. 10. 572) sheep.'
ἔβησα, transitive aor. from βαίνειν.

1. 5 = Od. 10. 570.

1. 8 = Od. 10. 136.

1. 9. *πονησάμενοι ὄπλα*, 'having set in order the tackling.' Cp. Od. 9. 250.

1. 10 = Od. 9. 78.

1. 11. *πανημερίης*, used adverbially with *ποντοπορ.*, 'as she moved over the waters all day long.'

1. 13. *πεῖρατα Ὠκεανοῖο*, 'the bounding-line [of the world] formed by the ocean-stream;' so *ἀνέμων κύμα*, 'the wave caused by the winds,' Od. 13. 99.

1. 14. *Κιμμερίων πόλις . . κεκαλυμμένοι*. *Constructio ad sensum*. See on inf. v. 91.

1. 15. ἠέρι, 'mist.' 15 = Od. 8. 562.

1. 18. *ἀπ' οὐρανόθεν*, see Od. 10. 351, *εἰς ἄλαδε*, where either termination or preposition is superfluous.

1. 19. Join *ἐπὶ . . τέταται*.

1. 20 = Od. 9. 546.

1. 21. *παρὰ ῥδον*, 'along the stream.'

1. 22. *φράσε*, sc. in Od. 10. 516.

1. 24. *ἔσχον*, perhaps 'held them' till Odysseus was ready to slay them, as in v. 35. Al. 'brought them.'

11. 25-37. See Od. 10. 517-530.

1. 35. *ἀπεδειροτ. ἐς βόθρον*, 'cut their throats [for the blood to run] into the trench.' Cp. *μῆλα ἱερεύειν ἐς πηγάς*, Il. 23. 148.

1. 37. *ἐξ Ἑρίβευς*, § 4. 1.

11. 38-43. Cp. Virg. Georg. 4. 471, foll., and Aen. 6. 306, foll. These verses have been rejected by many ancient and modern commentators, as being inconsistent with the following account of the ghosts coming up one by one.

1. 40. *οὐτάμενοι*. These participles are best described as from the syncopated aorist, § 20. 4, with a passive signification. Cp. *κτάμενος*, Od. 22. 412; *ἀλιτήμενος*, Od. 4. 807. Others regard them as perf.

pass. forms with change of accent, because they have passed in usage from verbs into adjectives.

l. 42. οἱ πολλοὶ ἐφόιτων, *qui adveniebant frequentes*.

ll. 44-50 = Od. 10. 531-537.

l. 51. Elpenor appeared first, because, his corpse [so σῶμα always in Homer] having remained unburied, he could not go down δόμον Ἄϊδος εἶσω. Cf. Virg. Aen. 6. 337-339.

l. 58. 'Thou wast quicker coming [ἴαν in best MSS. instead of ἐὼν] here on foot than I with my black ship.' φθάνειν implies a comparative notion, and so is followed by ἤ, as sometimes βούλομαι. See inf. 489.

l. 60 = Od. 10. 504.

l. 61. ἄσε, ἀάω. The form ἄσα occurs Od. 10. 68. ἀθέσφατος here refers to the excessive quantity, as in the phrase κρέα ἄσπετα. See, for ἀθέσφ., Butt. Lexil. s. v.

l. 62. καταλέγμενος, § 20. 4. See on 10. 555-560.

ll. 63-65 = Od. 10. 558-560.

l. 66. τῶν ὀπίθεν, rightly the Schol. καταλειμμένον οἶκοι, further explained by the words οὐ παρέόντων. Trans. 'And now I beseech thee by [genit. as in Od. 2. 68] those we have left behind, not here with us.'

l. 70. σχήσεις νῆα, Od. 10. 91.

l. 72. καταλείπειν, inf. for imperat., as in vv. 74, 75.

l. 73. νοσφισθεῖς, 'turning away from me.' So νοσφίσαστο, inf. v. 425.

l. 76. ἀνδρὸς δυστήνιοις does not follow the case of μοι, but depends directly upon σῆμα, 'the tomb of an unhappy man,' as a monument to all posterity; lit. 'even for posterity to hear of.' Od. 3. 204.

l. 81. στυγεροῖσι, 'sad.' So inf. v. 465.

l. 82. ἀνευθεν ἐφ' αἵματι ἰσχων, 'holding away from myself over the blood.' Odysseus sits on the side of the pit nearest to the living world, and holds out his sword at arm's length.

l. 83. ἐτέρωθεν is the side of the pit nearest to Erebus.

l. 88. προτέρην ἱμεν πρὶν πυθέσθαι = ante accedere quam sciscitatus essem. προτέρην . . πρὶν, like πρὶν . . πρὶν.

l. 89 = Od. 10. 537.

l. 91. χρύσεον, two syllables. ἔχων agreeing with Τειρεσίᾱς implied in Τει. ψυχῇ; constructio ad sensum. See sup. v. 14.

l. 94. ἡλυθες ὄφρα ἴδῃ, subjunct. after aor. tense, because in sense it = ἐλήλυθας.

l. 97. ἀναχασ, 'having retreated.' Join ξίφος ἐγκατέπηξα, 'But he, that faultless seer, when he had drunk the dark blood, then accosted me.'

l. 100. δίζηαι for δίζησαι. For a similar dropping of σ, cp. the forms βέβληται, μέμνηται. 'Thou enquirest after a pleasant return, Odysseus; but, the God will make it a hard one for you.'

1. 102. λήσσειν, sc. σε, 'that thou wilt go unnoticed of P.' δ, i.e. καθ' ὃ, *propterea quod*, 'because he hath stored up wrath in his heart against you, but still for all that [καὶ ὧς, even thus], though suffering troubles, you may yet come home.' For δ so used, cp. Od. 12. 295. Others make it equivalent to δς, which occurs in the corresponding line, Od. 13. 342.

1. 107. Θρινακίη, a legendary island, not to be confounded with Sicily, which was called Trinacria from its three promontories (τρεῖς ἄκραι). The name may have some allusion to the trident (θρίναξ) of Poseidon. See Od. 12. 127.

1. 108. εὐρηγε, conjunctive after ὁπότε κε, sup. v. 106.

1. 110. 'Now if you leave them unharmed ἀσίνεās, § 4. 3) and keep the thought of your return in mind, then you may still reach Ithaca.' εἰς for εἰς, from εἰω.

1. 113. 'And should you yourself escape, you will come there late, in wretched plight, having lost all your comrades.' νείαι, 2 sing. pres. from νέομαι or νείομαι, which contain a future notion like εἶμι. In Od. 12. 188, we have νείται.

ll. 114, 115 = Od. 9. 534, 535.

1. 120. κτείνης, conjunct. of aor. ἔκτεινα.

1. 121. ἔρχεσθαι, infin. for imperat., as ἀποστείχειν and ἔρδειν, inf. 1. 132. To come to the country of men unacquainted with salt seems to be a poetical way of saying, 'when you have quietly settled down inland, far away from the sea,' the only source of salt known to the ancients.

1. 127. The token by which Odysseus would know that he had reached the place was that a man of the country would meet him, and show his utter ignorance of sea life by mistaking an oar for a winnowing-shovel.

1. 128. φήη, § 23. 5. ἔχειν, sc. σε. The apodosis begins with καὶ τότε δῆ.

1. 131. ἐπιβήτορα, 'the mate.'

1. 133 = Od. 4. 479.

1. 134. θάνατος ἐξ ἄλως, 'a death far away from the sea.' So ἐκ κελύφης, Od. 16. 288. Others join ἐλεύσεται ἐξ ἄλως, 'shall come upon you from the sea,' which agrees with the later legend that Odysseus was slain by Telegonus (his son by Circe) who, not recognising his father, shot at and mortally wounded him with a spear tipped with a fish-bone, as if the sea would be his foe to the last. But this agrees less well with ἀβληχρός = 'mild,' from root βλακ, i.e. μλακ, as in μαλακ-ός.

1. 135. For τοῖος, see on Od. 1. 209.

ὅς κε σε, 'which shall slay thee when pressed by the burden of a fair old age.'

1. 136. λιπαρῶ, lit. 'sleek' or 'shining.' For ἄρημ-, see on Od. 6. 2.

1. 141. τήνδε, 'yonder.'

l. 144. τὸν ἔδντα. τὸν predicate = τοῦτον ἔδντα, 'how she can recognise me as being the man [I really am].' Cp. οὐ πῶ φησι τὸν εἶναι, *Od.* 23, 116.

l. 147. ὃν τινα . . ἐνίψει, *quemcumque mortuorum sanguinem accensere siveris, is tibi vera renuntiabit* (for ὃ δὲ introducing the apodosis, cp. *Od.* 12. 41), *cuiuscumque vero denegaveris, is tibi rursus reverteretur*.

l. 151. Join κατὰ θεξεν.

l. 153. ἔγνω, sc. ἐμέ.

vv. 157-159 are suspicious, as being inconsistent with vv. 502, 508, 513.

l. 160. Join ἀλώμενος πολλὸν χρόνον.

l. 161. The case of νηϊ . . ἐτάροις is the regular instrumental dat. = 'by means of.'

l. 166. Ἀχαιῖδος, (*Ἀχαιῖς*), sc. γῆς = Peloponnesus. ἀμῆς = ἡμέτερας.

l. 171. ταηλεγέος, *Od.* 2. 100.

l. 174. εἰπέ πατρός, 'tell me of my father,' on analogy of πείθεσθαι, ἀκούειν.

l. 175. γέρας, here = 'the sovereignty.'

l. 183. '*Videtur nimirum prius oppetiisse Anticlea quam Penelopen proci ambirent, Ulyssisque facultates diriperent*,' Löwe.

l. 185. τεμένεα, § 3. 4, the royal demesnes. δεῖπας, κ.τ.λ., 'banquets which it is meet that a judge should enjoy, for all invite him.' A king was, by right of his position, a judge also.

l. 186. ἀλεγύνειν, properly, 'to take trouble about,' 'be interested in.' This description of Telemachus is hardly reconcilable with the fact that he could not have been more than fourteen years of age at this time.

l. 187. πατήρ, 'Laertes.' αὐτόθι defined by ἀγρόφ, 'in the country.'

l. 188. εἶναι, used predicatively, 'nor has he by way of bedding.'

l. 190. χεῖμα, 'through the winter.'

l. 191. εἴται, perf. pass. in med. sense from ἐννυμι.

l. 193. γουνὸν ἀλώης, *Od.* 1. 193. οἱ βεβλήσται, 'are laid for him.'

l. 195. ἀΐξαι μέγα, 'makes his sorrow grow big, and old age besides (ἐπὶ) is come upon him.'

l. 201. 'Robs the limbs of life.' ἔξαι, aorist of custom.

l. 202. The key-word of the sentence is πῶτος, the sense of which is carried on both to μέδεια and ἀγανοφφ. Trans. 'But regret for thee, and [for] thy counsels, and [for] thy tenderness.' As if it were, 'and thy counsels [now lost to me] and thy tenderness [so much missed].'

l. 205. Cp. *Virg. Aen.* 2. 792 foll.

Ter conatus ibi collo dare brachia circum;

Ter frustra comprensa manus effugit imago,

Par levibus ventis volucrique simillima volans.

l. 207. ἀκελον, advertit al *Isos*, inf. v. 577.

l. 208. γειώσκετο, § 17. 6. κηρόθι, § 12. 2 (σ).

l. 211. εἰν Ἀΐδαο, sc. δόμῳ. Notice dual combined with plural in φίλας χεῖρε. So Διὶ Αἰάντες μενέτην, Il. 8. 79.

l. 212. τεταρπύμεσθα = 'may weep our fill.' *Est quaedam flere voluptas*, Ov. Trist. 4. 2, 37.

l. 213. The predicate is εἶδωλον. 'Did she send this appearance a mere phantom, so that,' etc.

l. 216. κάμμορε, § 7.

l. 218. δίκη in its first sense of 'custom,' Od. 4. 691. Trans. 'But this is the way with mortals, when one is dead.'

l. 219. ἔχουσι = 'keep together.'

l. 220. τὰ μὲν, sc. σάρκας, ὁστέα, ἴνας.

l. 222. πεπότηται, 'flits about,' perfect with present force. So πεποτήσεται, Il. 2. 90. From ποτάομαι, Epic form of πέτομαι.

l. 223. 'But hasten back as speedily as thou mayest to the light of day, and bear in mind (lit 'know') all this [that thou hast seen].'

l. 238. ἡράσσατο, (ἐράομαι), 'fell in love with Enipeus,' a Thessalian river that rises in Othrys and falls into the Apidánus.

l. 239. ἔησι, 'sends' [his waters], used intrans. Cp. Od. 7. 130.

l. 241. τῷ δ' ἄρ' εἰσάμενος, 'now having likened himself unto him,' sc. unto the river-god Enipeus.

l. 242. ἐν προχοῇς, § 9. 6.

l. 245. The verse was rejected by the Alexandrian critics, as ζάνην λυεῖν is unhomeric.

l. 250. τοὺς, 'the sons,' masc. gen. implied in τέκνα. κομ. ἀτιταλλ., infin. for imperat.

l. 251. ἴσχεο = 'keep silent.'

l. 253 = Od. 4. 425.

l. 255. θεράποντε Διὸς = 'kings,' as Zeus is the representative king. Warriors are called θ. Ἄρηος, Il. 2. 110.

l. 256. Ιολκος, (now Volo), the capital of the Aeolidae, lay in the district of Magnesia in Thessaly.

l. 257. ὃ δ' ἄρ' = Neleus.

l. 258. τοὺς ἑτέρους, i.e. 'the other children' whom she bare, she bare to Cretheus. Cp. οἱ ἄλλοι, Od. 1. 26.

l. 260. τὴν δὲ μετὰ = *post illam vero*. Asopus, a river in Boeotia. The founding and fortifying of Thebes by Amphion and Zethus is an older legend than the one which assigns the act to Cadmus; unless we suppose the upper city (Καδμεία) to be the work of the latter, and Thebes (ἡ κάτω πόλις) of the former.

l. 265. ναίμεν, because of the Phlegyae who dwelt around.

l. 267. θρασυ-μέμνονα, (—μέμνονα—μέμ-αα) = *audacio animo*.

l. 268. ἀγκοίνῃσι, § 7. 6. Join ἐν ἀγ. μυγίσσα.

l. 269. Creon, king of Thebes (not to be confounded with C. brother-in-law of Oedipus), gave his daughter Megara to Heracles for aiding him against the Minyae.

l. 270. *υῖος*, with first syllable short; so *ἥρως*, Od. 6. 303; because the diphthong or long vowel is followed by another vowel.

l. 271. *Οἰδιπόδαι*, § 9. 4, from nom. form *Οἰδιπόδης*. *Ἐπικάστη*, called by the tragedians *Ἰοκάστη*.

l. 272. *μέγα ἔργον*, Od. 3. 261.

l. 274. *ἀφάρ δ'*, 'At once [after the union] the Gods made the matter [*ἀνάπυστα*, neut. plur. as *ἴσα*, etc.] known to men.'

l. 275. Join *ἀλγεα πάσχω*ν διὰ ὀλοῦς βουλᾶς θεῶν.

l. 277. *εἰς Ἄϊδαι*ο, sc. *δῶμα*. 'The mighty warder,' lit. 'gate-fitter.'

l. 278. *ᾤψαμένη*. 'Having fastened a noose on high [*αἶπὸν*, predicat. with *ᾤψαμ.*] from the beam, absorbed in her own sorrow.'

l. 279. *σχομένη* = 'taken up,' 'fast held,' cp. inf. v. 334. *τῷ δ'*, sc. *Oedipus*.

l. 284. The Minyan (as distinct from the Arcadian, inf. v. 459) *Orcho-
menos* was a city in Boeotia at the point where the Cephissus empties
itself into the Copaic lake.

l. 285. *οἱ*, sc. 'to the king,' suggested in the word *ἐβασίλευε*.

l. 287. *τοῖσι δ' ἐπ'* = *ἐπὶ τοῖσι*, 'besides these.'

l. 289. *εἰδίδου*, 'Nor was Neleus minded to give her [imperf. tense] to the man who could not,' etc. The cows of the 'mighty Iphiclus' were hard to drive away; *ἀργαλ.* sc. *ἐλάσαι*. Melampus, son of Amythaon, was the 'blameless prophet' who undertook to recover these cows from Iphiclus, who had robbed Tyro (v. 235 sup.) of them. But he was caught and imprisoned by the herdsmen, and not released till he had 'uttered all the oracles;' this perhaps means till he had told Iphiclus, who was childless, how he might have an heir. The story is told again Od. 15. 230 foll.

l. 292. Join *κατὰ-πέδησε*, lit. 'fettered him down.'

l. 300. *Πολυδεύκεᾶ*, § 4. 3.

l. 301. *γαῖα κατέχει* is a common phrase for to be 'dead and buried,' inf. v. 549. In Il. 3. 243, the Tyndarids are described, in the same words, as 'dead and buried in Lacedaemon;' for in the Iliad they are merely mortal. Here, if the lines are genuine, the meaning must be, they are under the earth but not dead, as the next line shows, for though *νέρθεν γῆς* they are still alive, each one on alternate days living in Olympus or in the underworld.

l. 304. *λελόγχασιν*, see on Od. 7. 114. The indefinite periods *ἄλλοτε* .. *ἄλλοτε* are defined by the addition of *ἑτερήμεροι*.

l. 305. *τὴν δὲ μέτ'*, see on sup. v. 260.

l. 311. Perhaps because of their brief life (*μυνηθαδίω*) the poet specifies that at nine years old they were nine cubits high. *ἐννέωροι* (see on Od. 10. 19) and *ἐννέοργμοι*, § 4. 3. The γάρ introduces an explanation of *μνηστους*, 'biggest of men.'

l. 314. *φυλόπιδα*, generally *φύλοπιν*. With φ. *στήσαι*, cp. *μάχην στη-*

σάμενοι Od. 9. 54. If vv. 315-316 are genuine, which is doubtful, they must mean that the gods had fled from Mount Olympus into the οὐρανὸς above, and that the Aloidae began piling mountains on Olympus to make a great staircase up to heaven.

1. 319. πρίν . . λάχνη, 'ere the curly hair had sprouted below their (σφαῖραι, § 15. 1) temples, and covered their chins (γένυς for γέννας, acc. plur. from γένυς) with thick down.'

1. 321. *Pbaedra*, daughter of the Cretan Minos, and wife of Theseus after the death of Hippolyte. She loved her step-son Hippolytus, who rejected her passion. The Hippolytus of Euripides is on this subject.

Procris, daughter of Erechtheus king of Athens, and wife to Cephalus, to whom she proved untrue, and by whose hands she was unwittingly slain.

Ariadne, daughter of Minos and Pasiphae. She loved Theseus, and followed him on his voyage from Crete, but was killed by Artemis on the island of Dia.

1. 324. ἦγε μὲν, 'was fain to take' (imperf.), or 'was carrying off,' but he had no joy of her. The legend is not identical with that of the desertion of Ariadne by Theseus in Dia (Naxos) and the love of Dionysus for her. The Dia here named must be the little island (*Standia*) to the north of Crete.

1. 325. μαρτυρήσιν. Perhaps the 'information' that she had yielded to Theseus when pledged to Dionysus.

1. 326. *Maera*, a nymph of Artemis, and mother of Locrus by Zeus.

Clymene, mother of Iphiclus, sup. v. 290.

Eriphyle, wife of Amphiarus, bribed with a necklace by Polynices to send her husband on the fatal expedition against Thebes.

1. 327. ἀνδρός, 'for her lord['s life],' gen. of price.

1. 328. μνθῆσομαι = μνθήσωμαι.

1. 330. φθίτο, optat., see on Od. 10. 51.

1. 334. κληθμῷ, 'by the magic' of his story-telling. Then Arete asks, 'What think you of this man, his outward form and his well-balanced (ἑίσας, al. 'in accordance' with his external beauty) mind? 'Now, it is *my* guest that he is, yet every one has his share in the honour [of entertaining such a hero]; wherefore be not in a hurry to send him off, nor give short measure of your gifts to one who needs them so sorely.'

1. 341. κέονται, Epicè for κεῖνται.

1. 344. οὐκ ἀπὸ σκοποῦ οὐδ', 'not away from the mark, nor at variance with our own idea.' So the Schol. Others render ἀπὸ δόξης, 'Not different from what we should expect of our queen,' which is simpler. 'But on Alcinous here (τοῦδε) depend both promise and performance.'

1. 351. ἔμπης = 'notwithstanding,' taking up the περ of the last line.

The *οὖν* strengthens the qualifying force of *ἐμπης*, as in the combinations δ' οὖν, γοῦν.

1. 353 = Od. i. 359.

1. 354 = Od. 9. 1.

1. 358. καὶ κε τό. Apodosis, 'I should like this better,' viz. to go back full-handed. For καὶ κε, see on sup. v. 111.

1. 363. τὸ μὲν οὐ σε, κ.τ.λ. This indeed we don't think thee to be, viz. a knave. So *ἴσκειν* with accus. and infin., Il. 21. 332

ἄντα σέθεν γὰρ

Ξάνθον δυνήεντα μάχρ' ἴσκομεν εἶναι.

1. 364. οἷά τε πολλοὺς, κ.τ.λ. 'Inasmuch as the dark earth breeds many [such] men broadcast'—(others read *οἷά τε πολλὰ* = 'as oftentimes,' see on Od. 9. 128)—fashioning falsehoods out of things which one can never see with one's eyes.

1. 366. *ᾗθεν* = *ἐκ τοιούτων* ἅ, meaning from things which don't admit of proof; or 'pushing falsehoods [to a point (i. e. a perfection)] from which no man can so much as see (sc. that they are falsehoods).' *ᾗθεν* in this case = *ἐκείσε ᾗθεν*. The latter is simpler.

1. 367. *ἔπι* = *ἐπεστι*. *ἔν* = *ἐννεισι*.

1. 368. ὥς δ' ἄοιδός, cp. Od. 5. 281.

1. 369. Ἀργείων, specially of the comrades of Odys.

1. 371. *ἑτάρων*, perhaps of the chieftains with him at Troy. The first *ἄμα* must be closely joined with *αὐτῶ* = *tecum*; the second with *ἑποντο* = *comitai sunt*.

1. 373. Odys. (v. 330) thought the night far spent; Alcinous, in his eagerness to listen, says it is long yet, 'infinitely long' (*ἀθέσφ*).

1. 381. Join *τούτων οἰκτρότερα*.

1. 383. *ἀντή*, 'cry,' i. e. battle, as *φύλοπις*, 'clansmen's shout.'

1. 384. *γυναικὸς* = Clytaemnestra.

1. 388. *ἀγυγέρατο*, *congregatae erant*, plqpf. with Attic reduplication from *ἀγείρω*, § 17. 4.

1. 392. *πιτνάς*, from form *πίτνημι* an earlier form of *πετάννυμι*.

1. 393. ἀλλ' οὐ γὰρ, 'But [he could not do it] for,' etc.

1. 401 = Od. 10. 459.

1. 402. *περιταμνόμενον*, lit. 'encircling and cutting off from the herd.' A picturesque word to describe cattle-lifting.

1. 403. *μαχεούμενον*, a form of the present participle with the *ο* lengthened into a diphthong *metri grat*. *μαχέοιτο* appears as pres. optat. Il. 1. 272.

1. 411. *κατέκτανε*, aorist of custom. 411 = Od. 4. 535.

1. 414. ἐν ἀφνειοῦ ἀνδρός, sc. *δόμῳ*.

1. 415. ἡ γάμψ, see on Od. 1. 226.

1. 417. *μουνάξ* = in single combat, or it may refer to any single instances of death.

l. 418. Join *ὀλοφύραδ' κε θυμῷ μάλιστα*.

l. 421. *οἰκτροτάτην*, predicat., 'but saddest of all that I heard was the voice,' etc.

l. 423. *ἀμφ' ἐμοί*, 'at my side,' sc. at the feast. 'But I, lifting up my hands [sc. beseeching mercy], dropped them to the ground, dying with the sword through me.' Others join *χείρας βάλλον περὶ φασγ.*, as if he made a last effort to defend himself.

l. 424. With *ἀποθνήσκ. περὶ φ.*, cp. Il. 8. 86; 13. 441, 570; 18. 231; 21. 577; 23. 30, and Soph. Aj. 828 *φασγάνῃ περιπτυχής*, lit. 'folded round the blade,' 'but she, merciless one, turned away from me, nor would she bring herself to close my eyes, nor shut my mouth for me, though going to the realm of Hades.'

l. 426. Join *καθελεῖν ὀφθ. στόμα τε συνερεῖσαι*.

l. 429. *οἷον δὴ*, a special instance of the general principle in v. 427, 'such a deed [for example] as she did in having wrought.'

l. 432. *Ἰδυία*, Od. 9. 189.

l. 433. *οἷ τε κατ'* = *κατέχευεν ἑαυτῇ αἷσχος*. The antecedent to *ῆ* is also in dative, *καὶ ἐκείνῃ ἥτις ἂν εὐεργος ῆ*.

l. 437. *ἤχθηρε διὰ* = 'worked out his hatred by means of a woman's devices,' cp. sup. v. 276.

l. 441. *εἶναι*. This infin. and the foll. with imperatival force. 'Wherefore, in this present case [*νῦν*] do thou never be gentle even towards thy wife.'

l. 443. *τὸ δὲ κεκρυμμένον εἶναι*. For *εἶναι* we should expect *ἔσται*, but it is attracted into the infin. to balance *φάσθαι*. Cp. Il. 6. 87 foll. *ῆ δὲ . . πέπλον θεῖναι Ἀθηναίης ἐπὶ γούνασι* = *Ille vero vestem deponat*.

l. 452. 'But that wife of mine suffered me not so much as to take my fill of joy in my son in gazing on him,' [lit. 'in my eyes'].

l. 453. Join *με αὐτὸν = ἐμαντόν*.

l. 456. *κατισχήμεναι*, inf. for imperat. = *κάτισχε, appelle*. These lines are inconsistent with the praise of Penelope's virtue (sup. v. 445), and have been generally rejected. *πιστὰ*, neut. adjective as substantive, 'no trust,' so *φυκτὰ*, 'escape,' Od. 8. 299.

l. 458. *ἀκούετε*, sc. 'thou, Odysseus, and thy comrades.' For the tense, equivalent to our use of the perfect, cp. Od. 2. 118.

l. 461 = Od. 1. 196.

l. 464 = Od. 4. 837.

l. 467. *Πηληιάδew*. Epic form for *Πηλείδου*, *δεῶ*, one syllable, § 4. 3.

l. 468. *Πατροκλῆος*, as if from nom. *Πατρόκλης*. For Antilochus, see Od. 3. 110; 4. 202, 187, etc.

l. 473. 'What stranger feat wilt thou devise,' sc. than this descent to Hades, explained in next line.

l. 476. *ἀφραδέες*, see on Od. 10. 495.

1. 478. Scan this line $\alpha' A\chi\alpha\lambda \mid \epsilon\upsilon \Pi\eta\lambda \mid \bar{\epsilon}os \bar{u}l \mid \bar{\epsilon} \mu\acute{\epsilon}\gamma\alpha$. The ϵ long, as frequently, before a liquid.

1. 479. Τειρ. κατὰ χρέος, (cp. ψυχῇ χρησόμενος), 'on business with Teiresias;' so κατὰ πρῆξιν, Od. 3. 72.

1. 482. With σείο μακάρτ., cp. Od. 5. 105.

1. 483. *προπάροιθε*, 'in time past.' Man stands with his back to the future; events thus come up behind (*ὀπίσσω*), and so, when past, are *προπάροιθε*.

1. 488. μή μοι θ. γ. παραύδα. 'Comfort me not respecting death.'
θάνατον, accus. of reference.

1. 490. ἀκλήρῳ, explained by the next words, 'one who hath not much substance.'

1. 493. πρόμος ἔμμεναι, 'to be a chieftain.'

1. 404. πέπυσσαι, with doubled σ, perf. from πυνθάνομαι.

1. 497. Join κατ-έχει. With μιν . . χεῖρας, cp. Od. i. 64.

1. 498. ὑπ' αὐγὰς [sc. εἰμὶ], ὑπὸ sometimes used in H. when no idea of motion seems implied, cp. Il. 15. 267 *ἔασιν ὑπ' ἡῶ ἡέλιόν τε*.

1. 499. Τροίη, 'the Troad.'

1. 502. τῷ κε, κ.τ.λ. 'In that case would I make grievous my might and invincible hands to [many an] one [of those] who outrage him and shut him out from his meed of honour.' With *τεφ* [τινι, § 15. 2] in this sense, cp. Od. 3. 224. Here the first aor. of *στυγέω* is used in a causative sense, *στυγνόντων ἀν ποιήσαιμι*.

1. 503. For $\sigma\hat{\iota} = \tau\hat{\omega}\nu \sigma\hat{\iota}$, cp. Od. 4. 177.

1. 509. *Scyros*, where he had lived with his grandfather *Lycomedes*, till *Odys.* brought him away to the war, because the oracle declared that *Ilium* could not be taken without his aid.

1. 512. νικάσκομεν, § 17. 6, 'beat him.'

1. 513. The readings vary between *μαρναίμεθα* (the natural opt. from *μαρναμαι*), and *μαρνούμεθα*, which has the better MS. authority, and is supported by the analogy of *ὄνοιο* (*ὀνίνημι*) and *κρέμοισθε* (*κρεμάννυμι, κρεμάω*).

1. 515. τὸ ὃν μένος οὐδενὶ εἴκων, 'yielding to nobody in that might of his.'

1. 519. ἀλλ' οἶον, see on Od. 4. 242. Eurypylus, son of Telephus king of the Ceteans (so the Mysians are here called from the river Ceteus), was kept back from the expedition to Troy by his mother Astyoche, sister of Priam; she was afterwards persuaded to let her son go by the present of a golden vine which Priam gave her.

1. 521. *γυφάτων* = 'given to a woman,' cp. sup. v. 327. The death of the Ceteans was due to these 'gifts,' because they were the cause of their leader being sent to the war.

1. 524. Joîn épététaλto (ἐπιτέλλω).

l. 525. The line seems a late imitation from Il. 5. 751, where the verbs are appropriately used of the cloud-gates of heaven; but here they are unsuitable as describing the closing or opening of the 'Trojan Horse.'

l. 527. ὑπὸ, 'under them.'

l. 531. ἐξήμεναι, (ἐξίημι), 'to let him go forth.'

l. 534. μοῖραν, 'fair share' [of the spoil], so ἴση, Od. 9. 42. γίρας ἐσθλὸν = 'the choice prize,' viz. Andromache, cp. Virg. Aen. 2. 469.

l. 536. οἶά τε πολλὰ, see on Od. 9. 128.

l. 539. βιβᾶσα, § 21. 1, 'with grand step.' ἀσφοδελός, adjectival, is accented on ultima. The noun is proparoxyton.

l. 540. γηθοσύνη δ, *gaudens quod*.

l. 542. εἶροντο δὲ κ. ἔ., *sciscitabantur vero de suis quaeque curis*, i.e. about their objects of interest in the upper world. Others render εἶροντο, *narrabant*, following the Scholl.

l. 545. τὴν (νίκην) νίκησα, so φιλεῖν φιλότητα, Od. 15. 245. διακαζέω, 'defending my right.'

l. 546. ἔθηκε, 'put them up (as a prize).' After the death of Achilles, Thetis offered his armour (Il. 18) to the greatest hero of the Greeks. The claim lay between Odysseus and Ajax. The decision was referred to the captive Trojans (v. 547), who declared for Odysseus. (This version being posthomeric, the line 547 is generally rejected).

l. 549. γαῖα κατέσχευεν, see on sup. v. 301.

l. 550. ὅς περὶ κ.τ.λ., 'who was beyond all the other Danai both in beauty and achievements, next to,' etc., see on Od. 1. 66.

l. 553. οὐκ ἄρ', 'Didst not thou mean then, even in death, to forget thy wrath against me for those accursed arms? The Gods set them up (as a prize) to be a mischief to the Argives. So mighty a defence for themselves they lost in thee (lit. 'thou didst perish'), and for thy death we Achaeans sorrow continually, even as for the person of Achilles.'

l. 556. With ἀχνύμ. σείω, § 15. 1, cp. Od. 14. 376 ἀχν. οἰχομένοιο ἀνακτος.

l. 558. A shorter form of sentence for ἀλλὰ Ζεὺς αἴτιος δὲ ἤχθηρε, κ.τ.λ.

l. 560. τεῖν, § 15. 1.

l. 565. The whole passage from this line to v. 627 is probably the later introduction of some Rhapsodist, as the earlier commentators did not fail to observe. The main inconsistency lies in making Odysseus an eye-witness of the scenes enacted down in the underworld, whereas according to the original plan of the book, he remains sitting at the side of the trench to question the ghosts as they come up. Trans. 'There, notwithstanding, he would have addressed me in spite of his wrath, or I would (have accosted) him.' This use of ὅμως is apparently posthomeric, and the use of κατατεθνήτων, without a noun, is at least unusual.

l. 568. *Minos*, son of Zeus and Europa, king of Crete, and a famous lawgiver. It is thus that he appears as lawgiver and arbitrator in the lower world; not because he sentences the ghosts to their punishments (a later adaptation), but because men after death are represented as still carrying on the pursuits of their life in the upper world.

l. 570. *μιν ἄμφι ἀνακτα*, 'round him, the king.' *εἶροντο*, see on sup. v. 542, 'asked concerning their rights.'

l. 572. *Orion* is the hunter still, and drives his quarry before him in a frightened herd (*ὁμοῦ ἐιλεῦντα*).

l. 578. *μιν . . ἦπαρ*, sup. v. 497. *γῦπε . . δύνοντες*, dual with plur.

l. 579. *δέτρων* = 'the caul.'

l. 580. The readings vary between *ἤλκησε* and *ἔλκησε*, a first aor. from *ἐλκέω*, a poetical form of *ἔλω* = 'maltreated.'

l. 584. *σπεῦτο*. The ancients rendered this 'stood,' but the word in Homer always implies 'eager straining' after something. Trans. 'Thirsting, he strove to drink (supply *πείν* from next clause), but was not able (Od. 12. 433) to take it to drink.' The verb only occurs in third sing. pres. and imperf., and is probably from a form *στέομαι* (*ἵστημι*) in the sense of 'raising one's self' in a particular direction, 'craning after something.'

l. 586. *ἀπολέσκετο*, iterative form from *ἀπώλετο*; so *φάνεσκε* from *ἐφάνη*. *καταζήνασκε* from *κατ-αζαίνω*.

l. 588. *κατὰ κρήθεν*, sync. from *κάρηθεν*, *κάρη*, 'down from above.' Others write *κατ' ἀκρηθεν* = *κατ' ἀκρης*.

l. 590. *συκέαι*, two syllables, § 4. 3.

l. 591. Join *τῶν ἐπιμάσασθαι χερσὶ*, *quae comprehendere manibus*.

l. 592. *τὰς δὲ*, apodosis. *ρίπτασκε*, § 17. 6.

l. 597. *ἄκρον ὑπερβ.*, 'to send it over the hill top.' *κραταῖς* = 'the over-mastering force.' Cp. Od. 12. 124, where the name recurs actually personified. Here it is a sort of half impersonation. 'The force turned the stone back.'

l. 598. Notice the rhythm of these lines describing the slow laborious ascent of the stone and its rapid and bounding descent. With *ἀναιδής*, cp. the use of the Lat. *improbus*.

l. 602. *αὐτὸς*, the hero himself, in opp. to *εἰδωλον*, 'his phantom form.' The lines 602-604 are generally rejected; 604 is borrowed from Hesiod, and the former lines express an idea too refined for Homeric psychology, and are inconsistent with the early conception of Hebe the virgin.

l. 605. 'And round him was raised a clamour of the dead, flying everywhere in dismay (*ἀτύξασθαι πεδίω*, Il. 6. 24): and there was he, like dark night, holding his bow bare (from its case) and an arrow on the string, glaring about terribly, like one ever about to shoot. And the awful belt round his breast was a strap of gold, whereon were wrought marvellous devices, bears and wild boars and fierce-eyed lions.'

and battles and slayings of men. May he who treasured up [the design of] that belt in his craft, having once fashioned it, never fashion any other work.' In this passage, the multiplication of participles without a finite verb is remarkable. The wish expressed may only imply that the belt was simply perfection and the craftsman had better 'let well alone,' lest he should fall short of it, or more likely, *σμερδαλ.* gives the key, and so the poet naïvely hopes that never may such a belt be made again. It was too dreadful.

1. 618. *ἡγηλάζειν* (*ἡγείσθαι*) *μόρον* = 'to endure fate,' on the analogy of the later *άγειν*, *διάγειν*.

1. 619. *ὑπ' αὐγάς*, cp. sup. v. 498.

1. 621. The *χείρων φῶς* is Eurystheus, to whom Heracles was enslaved through the contrivance of Hera.

1. 623. *κύνα* = Cerberus as Hesiod names him.

ἔπεμψε, 'conducted me.'

1. 629 = Od. 4. 268.

1. 631. This line is said to have been inserted to gratify Athenian vanity by introducing the names of their national heroes.

1. 632. *ἀλλὰ πρὶν*, 'but ere that, up thronged the countless tribes of dead.' Join *ἐπαγείρετο*.

1. 634. *Γοργεῖν κ.*, 'the Gorgon-head of some terrible monster.' This general translation seems better than referring the story to any one particular Gorgon.

1. 633 = Od. 3. 150.

1. 640. The readings vary between *εἰρεστή* and *-τή*, the former is easier as making a better antithesis to *κάλλιμος οὖρος*.

BOOK XII.

1. 4. *ἀντολαί* = *ἀνατολαί*, § 7 = 'the place where the sun rises;' so the plur. *τροπαί* for the spot where he turns to begin his journey back, Od.

15. 404.

χοροί, 'lawns' for dancing.

1. 5. *νῆα μὲν* begins the apodosis, Od. 9. 546.

11. 6-8 = Od. 9. 150-152.

1. 10. *οἰσόμεναι*, § 20. 3.

1. 11. *ὅθ' ἄκροτ. πρόεχ'* [*προεῖχε*] *ἀκτὴ* marks the site of the burial. Join *ἄκροτ.* predicatively with *προέχε*.

1. 14. *ἐπερύσαντες*, 'having hauled up thereon.'

1. 16. *τὰ ἕκαστα*, so inf. v. 165, 'these things severally.' Cp. *ταῦτα ἕκαστα*, Il. 1. 550, Od. 14. 362.

1. 22. *ὅτε*. In this use of *ὅτε* with the present, and in a corresponding

use with a past tense (εἴλει.. Ἐκταρ.. ὅτε οἱ Ζεὺς κῦδος ἔδωκεν, II. 8. 216), we may notice a transition from the temporal to the logical force of the particle, like in the Lat. *cum* and *quando*, or in English 'while.' See on Od. 5. 357.

l. 23 = Od. 10. 460.

l. 27. ἢ ἄλδς ἢ ἐπὶ γῆς. It is better to take ἄλδς as a simple local gen. = 'on sea,' as Ἀργεος, Od. 3. 251, ἠπείροιο, Od. 14. 97, than to throw back the force of the ἐπὶ to govern it, which seems to be a later form of construction. ἀλγήσετε = ἀλγήσητε.

l. 28 = Od. 10. 466.

ll. 29-32 = Od. 10. 476-479.

l. 34. προσέλεκτο, § 20. 4, 'reclined at my side, and began to ask.'

l. 35 = Od. 10. 16.

l. 37. The journey to Hades 'has been accomplished,' περαίνειν. The two (v. 52, dual) Sirens are represented living in an island (v. 167) S.E. from Aeaea. Their name may mean the 'enchainers,' from σειρή. Later legend placed them off Capri or in the straits of Sicily.

l. 42. τῷ δε, apodosis. γυνή alone stands as subject to παρίσταται, but with γάνυνται must be taken also τέκνα.

l. 45. ἀμφί, (adverbial), 'all around.' ὅσπερ ὅφιν = ὅσπερ, § 12. 1.

l. 46. περί, sc. περί τὰ ὀστέα, 'and the skin round the bones is wasting.' These words add a further explanation to πυθομένων (πύθω).

l. 47. παρὶξ ἔλααν, inf. for imperat., so ἀλεῖψαι, and inf. v. 58 βουλεύειν.

l. 49. ἀτὰρ, κ.τ.λ. 'But if thou desirest to hear them thyself, let [thy comrades] tie thee hand and foot, upright in the mast-step, and to [the mast] itself let the rope-ends be fastened.'

l. 51. ἱστοπέδη is a socket in which the square end of the mast was set, when it was hauled up. Odysseus was to be set upright with his feet resting in this, and he was lashed round and round till the rope-ends passed round the mast where they were tied.' With ἀνάπτειν ἐκ, cp. Od. 10. 96. αὐτοῦ, sc. ἱστοῦ out of ἱστοπέδη.

l. 54. δίδετων, imperat. from δίδημι, older form of δέω. An imperf. δίδη is found in II. 11. 105. Trans. 'Let them bind thee.'

l. 58. βουλεύειν, see sup. v. 47. ἀμφοτέρωθεν, 'I will tell you the way in both directions.' One route (vv. 59-72) passes the Πλαγκταί, the other lies between Scylla and Charybdis (vv. 73-110).

l. 61. Πλαγκταί, (πλήσσω), these 'striking' rocks, that dash together, appear in the Argonautic legend as Συμ-πλήγαδες at the entrance of the Pontus. The Planctae were localised by the ancients in the Straits of Messina, while the mention of the smoke (v. 218), and the fire (v. 68), has made others identify them with the Lipari Isles, to which group the volcanic Stromboli belongs.

θεοὶ καλέουσι, see Od. 10. 305.

l. 62. τῇ, 'there,' sc. where these rocks stand, 'not even do birds pass by, no! not the timorous doves, which carry ambrosia for Zeus; but even of them the sheer rock ever steals one away, and the Father sends in another to make up the number.' This story seems to have an obscure reference to the notion of a 'lost Pleiad,' (cp. Od. 5. 273), πελειάδες, a group of seven stars, one of which is generally invisible.

l. 66. φύγεν, aorist of custom, parallel to παρέρχεται (v. 62).

l. 70. μέλουσα πᾶσι, cp. Od. 9. 20.

l. 71. With βάλεν must be supplied a nom. from v. 68, sc. κύματα.

l. 73. οἱ δέ, antithesis to ἔνθεν μὲν, v. 59. Trans. 'But yonder are two rocks; one of them,' etc. The antithesis to ὁ μὲν is τὸν δ' ἕτερον in v. 101. For the form of sentence, cp. Od. 8. 361.

l. 75. τὸ μὲν, 'the cloud,' agreeing with νέφος, suggested by νεφέλη, or, more likely, taking up the notion and expressing it in a general way by the neut. adj. So in Od. 9. 359, where the οἶνος of the preceding line is referred to as τόδε and not ὅδε. ἐρωεῖ, 'never streams off from it.' See Buttmann, Lexil. s. v.

l. 77. The common reading is, as here, οὐ καταβαίη. There is good authority for οὐδ' ἐπιβαίη, ἐπιβαίνειν denoting the accomplishment of ἀναβαίνειν, sc. 'set foot on it.'

l. 81. ἥ περ ἂν ὑμεῖς, i. e. ἥ περ ὑμεῖς παρὶθύνητε ἂν νῆα, 'in which direction you shall steer your ship past.' Cp. ᾧ κε σὺ χαίρης, Od. 9. 356; 10. 507 τὴν δέ κε τοι πνοιὴ φέρρῃσι, where κε with subjunctive is used almost as fut. indic.

l. 86. These three lines seem introduced to assign an etymol. to Σκύλλη, sc. σκύλαξ, 'a whelp.'

l. 89. ἄωροι, 'uplifted,' 'outstretched,' from αἶρω, cp. μετέ-αρος. Others render, 'ugly,' from ἄ and ὤρα, cp. ὠραίος.

l. 93. μέσση, 'as far as the waist.' κατὰ σπείους, Od. 9. 330.

l. 97. κῆτος ἄ, cp. Od. 5. 421 κῆτος οἶα, κ.τ.λ., 'a monster [from those] which,' or 'of such a kind as.'

l. 101. τὸν δ' ἕτερον, in opp. to ὁ μὲν, v. 73. 'Now the other rock you will see [to be] lower, Odysseus. They are close to one another.' Some write πλησίον against the MSS., but πλησίον-[εἰσι] ἀλλήλ. is quite admissible. Cp. συμφεοὺς ποίει πλησίον ἀλλήλων, Od. 14. 13.

l. 104. τῷ δ' ὑπὸ, *sub illa autem [arbore]*.

l. 108. ἀλλὰ μάλα, 'But be sure [so ἀλλὰ μάλα, Od. 4. 472] to send your ship past [inf. for imperat.] quickly nearing Scylla's rock.' πεπλημ., perf. from πελάζω.

l. 113. ὑπ-εκ-προφύγ.= secretly escape from and get forward.

l. 114. τὴν δέ= Scylla.

l. 116. δὴ αὖ, § 4. 3.

l. 121. Join δηθύνῃσθα [§ 17. 1] παρὰ πέτρῃ.

l. 123. Join ἐξ-έληται, sc. out of the ship.

l. 124. ἐλάαν, βωστροῖν, inf. for imperat.

l. 127. Θριν. νῆσος. Identified by the ancients (Thuc. 2. 6) with Sicily and its three promontories (τρῆς ἄκραι). But we are still in fable-land.

l. 134. θρέψασα τεκούσά τε. A *prothysteron*, as in Od. 4. 208.

ll. 137-141 = Od. 11. 109-113.

ll. 144-146 = Od. 11. 636-638.

ll. 148-152 = Od. 11. 6-10.

l. 157. The readings vary between φύγωμεν and φύγοιμεν. The optative would imply that escape was less probable than death. See on Od. 4. 692. Join θαν. καὶ κῆρα φύγ. The particip. ἄλευ. stands alone, as in Il. 5. 28 τὸν μὲν ἀλευόμενον τὸν δὲ κτάμενον.

l. 161. αὐτόθι, 'where I am placed,' sc. ὁρθὸν ἐν ἰστοπ.

l. 164. ὑμεῖς δὲ πίεζεν, 'Then do ye make me fast!'

l. 165. τὰ ἔκαστα, sup. v. 61.

l. 175. μεγάλη ἱς, sc. στιβαρῶν χειρῶν.

l. 181 = Od. 9. 479.

l. 182. With διώκοντες may be supplied νῆα, 'urging on the ship,' as ἄρμα διώκειν, Il. 8. 439.

l. 189. ὅσα μόγησαν, the mood points to the definite circumstances of the war, γένηται is general, and includes all occurrences irrespective of time; cp. Od. 10. 38.

l. 203. The oars flew from the hands of the startled rowers. They were kept from falling overboard by the leathern loops [τροποί, Od. 4. 782] which served for rowlocks, but the blades dropped with a splash on the water.

l. 209. ἔπι, sc. ἐπεστί. [A Schol. reads ἔπει, as if from ἔπω, ἔπομαι, 'follows us'].]

l. 210. εἴλει, imperf. from εἰλέω, Ep. form of εἶλω, 'to shut in.'

l. 212. μνήσεσθαι, sc. ἡμᾶς. Cp. Virg. Aen. 1. 103.

l. 217. κυβερνήθ' = κυβερνήτα.

l. 220. σκοπ. ἐπιμαίεο, 'Keep near to the rocks,' viz. to Scylla and Charybdis. Others read σκοπέλου = Σκύλλης. 'Lest unawares [the ship] sheer off in that direction,' viz. towards the dangerous Πλαγκταί.

l. 222 = Od. 10. 428.

l. 223. οὐκέτ' ἐμυθ., i. e. 'said no more about her' than this vague reference in the word σκοπέλων.

l. 225. ἐντὸς, sc. within the ship.

l. 229. ἱκρια νηὸς πρόρης, 'the deck of the fore-ship.' πρόρη, like πρύμνη, is properly an adj. For ἱκρια, see on Od. 5. 252.

l. 230. ἐδέγμην, § 20. 4.

l. 235. ἔνθεν μὲν γὰρ Σκύλλη [ἦν]. The verb ἀνέβροιβ. suits Charybdis only.

l. 238. ἀναμορμ., § 17. 6.

1. 239. ἀμφοτέρ., sc. on Scylla and Charybdis.
1. 241. φάνεσκε, § 17. 6. ἐντοσθε, in the hollow gulf of down-drawn water. 'And below the ground showed dark with sand.' The common, but less accurate reading is *κτανέη*, in agreement with *ψάμμο*.
1. 247. ἐς νῆα, 'at the ship.' μεθ' ἑταίρ., 'in search of my crew.'
1. 252. Join καταβάλλων εἶδατα, δόλον ἰχθύσι, 'as a bait for fishes.'
1. 253. The κέρας is generally interpreted to be a little sheath of horn slipped over the shank of the hook where it joins the line, to save the line from being bitten through.
1. 254. ἀσπαίροντα, sc. ἰχθύν, the singular number referring to each fish as caught. ἔρριψε, aorist of custom, here parallel with προΐησι.
1. 256. κεκλήγοντας, as if from a pres. κεκλήγω. Others read κεκληγῶτας (κλάζω).
1. 265. μυκηθμοῦ .. βληχῆν. Gen. and acc. are both used with ἀκούειν, cp. vv. 198, 41, where gen. and acc. are used respectively; here the uses are combined. αὐλιζομ., 'housed for the night.'
1. 267. The readings vary here (as in Od. 10. 493, q. v.) between μάντηος and μάντιος.
1. 279. 'A hard man thou art, beyond all measure [is] thy strength, nor dost thou weary in thy limbs.' περὶ, advbl., as in Od. 3. 95.
1. 281. καμάτῳ ὕπνω, 'exhausted with toil and sleepiness;' cp. Od. 6. 2. With ἄδγκ. cp. Od. 1. 134.
1. 284. αὐτως, 'just as we are.' θοῇ, 'sudden,' because in those latitudes the darkness falls without the long northern twilights. The epithet implies the idea of 'terrible,' but only from this reason. Cp. δράρει δ' οὐρανόθεν νύξ, inf. v. 315. ἀλάλησθαι, irreg. Ep. perf. ἀλάλημαι from ἀλάσμαι.
1. 286. The wind that rises at night-fall is represented as coming out of the night. With the plur. cp. ἀντολαί, sup. v. 4.
1. 290. θεῶν ἀέκητι, 'despite the will of the Gods.' This describes the fate of men who bring on themselves destruction which heaven never meant for them. Cp. ὑπὲρ μύρον, Od. 1. 34.
1. 291. πειθῶ. νυκτὶ, 'let us do night's bidding,' i. e. get our supper, as the next line shows.
1. 293. ἐνήσομεν, (ἴημι), sc. νῆα, 'will push out.'
1. 311. κλαιόντεσσι = κλαίουσι. νήδυμος, see on Od. 4. 793.
1. 312. 'But when it was in the third part of the night.' ἔην used impers., as κακῶς ἦν, Il. 9. 551. The night was divided into three parts, and so in the present instance was in its last third, or, as we say, was more than two-thirds gone.
- παρῳήχηκεν δὲ πλέων νύξ
τῶν δύο μοιράων, τριτάτῃ δ' ἔτι μοῖρα λέλειπται,
- Il. 10. 252. μεταβεβήκει, 'had crossed the zenith;' so μετενίσσεται, of the sun, Od. 9. 58.

- l. 313. *ζαῖν*, a heteroclite acc. from *ζαῖς*, the ordinary form being *ζαῖ*.
 ll. 313-315 = Od. 9. 67-69.
 l. 317. *εἰσερύσ. σπέος*, 'having hauled her into a cave.'
 l. 320. *ἐν γὰρ . . τῶν δὲ βοῶν* = 'since there is . . so let us,' etc.
 l. 325. *ἀη, flabat*, an aor. from *ἀημι*. Another form is *ἀει*, the imperf.
 l. 330. *καὶ δὴ ἄγρην*, (the *δὴ ἄγρ.* coalescing by synizesis), 'and when they were questing game.'
 l. 332. *ἔτειρε δὲ* gives the reason why they condescended to such food. But the line is of doubtful authority.
 l. 333. *ἀπέστιχον*, that he might be alone with the god, Od. 4. 367.
 l. 336. *ἐπὶ σκέπας ἦν*. Cp. Od. 5. 443.
 l. 344. *ῥέξομεν*, i. e. *ῥέξωμεν*. The sacrifice would imply a meal for the sacrificer.
 l. 345. Notice the optat. *ἀφικοίμεθα* to express a possible, and the subjunct. *ἐθέλη . . ἐφέσπωνται* (*ἔπομαι*), a probable result.
 l. 346. *κεν τεύξομεν*. For *κεν* with fut. indic., cp. Il. 14. 267 *ἐγὼ δὲ κε δώσω*, Od. 19. 558 *οὐδέ κε τις ἀλύξει*. See p. 230.
 l. 350. *βούλομαι ἦ*, cp. Od. 11. 489.
 l. 351. *στρεύνεσθαι*, 'to be exhausted,' properly of things squeezed out by drops, *στράγγε, στραγγός*.
 l. 354. The parenthesis, from *οὐ γὰρ τῆλε . . εὐρυνέτωποι*, is the explanation of *ἐγγύθεν*. After the parenthesis, the constr. is broken, the *τὰς δὲ* taking up the *βοῶν ἀρίστας* of v. 353, and serving as an apodosis to the sentence.
 l. 356. *περίστησάν τε*, [al. *περιστήσαντο*], 'stood round the victim.' Cp. Il. 2. 410
βοῦν τε περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.
 Here they had no barley, and were obliged to use oak-leaves for the *οὐλοχύται*.
 l. 360. Cp. Od. 3. 458 foll. for a similar description.
 l. 363. *ἐπώπων*, sc. *ἐπὶ σχίσσας*, Od. 3. 459.
 l. 369. *ἥδὺς ἀντιμή*. For the gender of adj., cp. Od. 4. 442.
 l. 370. *μετ' ἄθαν*. is strange, as Odysseus was not in the presence of the gods. We may trans. 'Made my voice heard in the assembly of the gods.' Perhaps we may read *μέγ[α]* = 'aloud.' *γεγώνουν*, § 4. 1.
 l. 374. *ὠκέα* (§ 13. 3) *ἄγγ. ἦλθ.*, 'came with the message.'
 l. 375. *ὃ [ἔτι] οἱ βόας ἔκταμεν ἡμεῖς [κτείνω]*, al. *ἔκταν ἑταῖροι*. Od. 9. 320 has *ἔκταμεν* for *ἐξέταμε* from *τέμνω*.
 l. 378. *τίσαι*, imperat. 1 aor. med. *τίνω*.
 l. 383. *φαείνω*. Conjunctive in sense of future, as *ἐνίσπω* Od. 9. 37; *περίκλυτα δῶρ' ὑνομῶν*, Il. 9. 121. Trans. 'and give light,' as inf. v. 385.
 l. 387. Join *τῶν δὲ [ἑταῖρων]* *νῆα ἐγὼ ἂν τυτθὰ κεάσαιμι, βαλὼν ἄ. κ.*, 'I will split into shivers.'

l. 392. ἄλλοθεν ἄλλον ἐπιστάδ., the adv. contains the idea of walking from one to another, and standing facing him, which explains ἄλλοθεν.

l. 394. τοῖσιν, 'in the sight of my comrades.'

l. 399. δὴ ἔβδμον, synizesis. ἐπέθηκε, sc. to the sixth.

l. 401. ἐνήκαμεν, cp. sup. v. 293.

l. 404. γαῖάων, so γέων, (*terrarum*), Hdt. 4. 198.

l. 407. ἡ δ' ἔθει [θέω], 'and she scudded on.'

l. 409. Two forestays held up the mast and were made fast to the bows. Here both broke, so the mast at once fell aft into the hold, rigging and all.

l. 414. ἱκρίόφιν, § 12. 1; see on Od. 5. 252. κάππεσε = κατέπεσε, § 7.

l. 417. πλῆτο, § 20. 4, (πίμπλημι).

l. 419. ἀποαίνυτο. Elsewhere written ἀπαίνυμαι, Il. 11. 582.

l. 420. 'But I kept pacing the length of the ship till the wave loosened (ἀπέλυσε) the sides from the keel, and the surge carried her along dismantled, and broke off (ἐξάραξε) her mast close to the keel, but the backstay had tumbled over it [the mast] made of ox-hide.'

l. 423. ἐπίτονος, (here with long ε, *metri grat.*), may be the rope which pulls up the sail-yard. But it is better to take it as the backstay of the mast. *Vide* Frontispiece.

l. 427. ἦλθε . . ὄφρα ἀναμετ., 'came . . so that I retraced my course to fell Charybdis.'

l. 433. τῷ προσφύς ἐχ., 'held on, clinging to it like a bat; but I could nowhere either plant myself firm on my feet, or mount the tree, for the roots stretched far away [ἐλχον, neut., as ὑψός] ἔχοντες, Od. 19. 38], and the branches hung far above my head.'

l. 438. ἦλθον. sc. mast and keel.

l. 439. 'Now [at the hour] when a man rises [aor. of custom] from the assembly.' This denotes evening. The verses are suspected because Odysseus came to the place at sun-rise, and the whirlpool disgorged three times a day, v. 105; so he was kept waiting too long.

l. 442. ἦκα δ' ἐγὼ, 'And I let down my hands and feet from above to make a plunge, and I plumped down in the middle of the water, beyond the long timbers.'

l. 451. χθιζός, sc. Od. 7. 244.

l. 453. Join αὖτις μυθολ. and ἀριζή. εἶρημ., 'clearly told.'

INDEX.

The principal words and phrases explained in the Notes.

A.

ἀγορή, 3. 127.
 ἄδινός, 1. 92.
 ἀέσαμεν, 3. 151.
 αἰδηλος, 8. 309.
 αἰθουσα, 8. 57.
 αἰπύς, 1. 11.
 αἰσυνήτης, 8. 258.
 ἀκήν, 2. 82.
 ἀλαλκεῖν, 10. 288.
 ἀλιτήμενος, 4. 807.
 ἀλιτρός, 5. 182.
 ἄλλος, 1. 132.
 ἄλος (*loc. gen.*), 12. 4.
 ἀλφιστής, 1. 349.
 ἀμέρδω, 8. 64.
 ἀμφί, 2. 153.
 ἀμφ' ἐμοί, 11. 423.
 ἀμφαδίην, 5. 120.
 ἀμφιβεβήκει, 9. 198.
 ἀμφιγυῖς, 8. 300.
 ἀμφιέλισσαι, 3. 162.
 ἀμφικύπελλον, 3. 63.
 ἀμφιμέλαινα, 4. 661.
 ἀμφίς, 1. 54.
 ἀν' ἰθύν, 8. 377.
 ἀναβαίνειν (*gen.*), 2. 416.
 ἀνελόντες, 3. 453.
 ἀνεφ, 2. 240.
 ἀνιέμενοι, 2. 300.
 ἀνοπαία, 1. 320.
 ἀντολαί, 12. 4.

ἀνώγει, 5. 139.
 ἀπεθαύμασε, 6. 49.
 ἀπειλεῖν, 8. 382.
 ἀπεχθόμενος, 10. 75.
 ἀπήνυσαν, 7. 326.
 ἀπὸ δόξης, 11. 344.
 ἀπογυμνωθεῖς, 10. 301.
 ἀργειφόντης, 1. 38.
 Ἄργος. See Ἑλλάς.
 ἄργός, 2. 11.
 ἀργύφειος, 5. 230.
 ἀρημένος, 6. 2.
 ἀριστερά χειρός, 5. 277.
 ἀρμονίαι, 5. 248.
 ἄρπνιαι, 1. 24.
 ἀσκελέες, 10. 463.
 ἀσφοδελός, 11. 539.
 αὐδήεσσα, 5. 334.
 αὐλός, 9. 156.
 αὖτως, 4. 665.
 ἄωροι, 12. 89.
 ἄωτείν, 10. 548.

B.

βαθύζωνος, 3. 154.
 βέλη ἀγανά, 3. 280.
 βλάπτειν (*gen.*), 1. 195.
 βοήν ἀγαθός, 3. 311.
 βουλή, 3. 127.
 βούλομαι, 9. 96.
 βούλυνόνδε, 9. 58.
 βρίσας, 6. 159.

Γ.

γεγωνεῖν, 5. 400.
 γλαυκῶπις, 1. 44.
 γόμφος, 5. 248.

Δ.

δαιμόνιος, 10. 472.
 δέατο, 6. 242.
 δειδέχαται, 7. 72.
 διάκτορος, 1. 84.
 διδέντων, 12. 54.
 διερός, 6. 201.
 δίζηαι, 11. 100.
 δίκαιος, 3. 52.
 δίκη, 4. 691.
 δίπτυχα, 3. 458.

Ε.

εἰῶν, 8. 325.
 ἐγγυάσθαι, 8. 351.
 ἐγχεσίμωροι, 3. 188.
 εἰδούσε, 9. 540.
 εἰδώς (*of character*), 1. 428.
 εἰλίποδες, 1. 92.
 εἶλυμα, 6. 179.
 εἶρερον, 8. 529.
 εἶροντο, 11. 542.
 εἰρύσεται ὁδόν, 6. 265.
 εἶσος, 3. 10.
 ἐκληθάνει, 7. 221.
 ἔκλυον, 6. 185.
 ἔκταμεν, 9. 320.
 ἐλάαν, 5. 290.
 ἐλάχεια. See λάχεια.
 ἐηλάδατο, 7. 86.
 ἐλικες, 1. 92.
 Ἑλλάς, 1. 343.
 ἐλόωσι, 7. 319.
 ἔλσας, 5. 132.
 ἐν χεῖλεσι φύντες, 1. 381; 2. 302.
 ἐναργεῖς, 7. 201.
 ἐνδιος, 4. 456.
 ἐνδυκέως, 7. 256.
 ἐνιαυτός, 1. 16.
 ἐνίσπες, 3. 101.
 ἐννέωρος, 10. 19.

ἐνώπια, 4. 42.
 ἐξ ἄλός, 11. 134.
 εὐκότες, 3. 124.
 ἐπαινὴ, 10. 491.
 ἐπάρξασθαι, 3. 340.
 ἐπενήνοθε, 8. 365.
 ἐπήρατος, 4. 606.
 ἐπητανός, 4. 89.
 ἐπηγκενίδες, 5. 256.
 ἐπί (= *than*), 7. 216.
 ἐπικτά, 8. 307.
 ἐπιζαφελῶς, 6. 330.
 ἐπίηρα, 3. 164.
 ἐπικάρσαι, 9. 70.
 ἐπὶ κλησιν, 5. 273.
 ἐπισμυγερός, 3. 195.
 ἐπιστέφεσθαι, 1. 148.
 ἐπίστιον, 6. 265.
 ἐπιψαύειν, 8. 547.
 ἐπιωγή, 5. 404.
 ἐποίχεσθαι, 5. 62.
 ἐπώνυμος, 7. 54.
 ἔργον τε ἔπος τε, 2. 272.
 ἔρκα, 8. 57.
 ἔρση, 9. 222.
 ἔρωειν, 12. 75.
 ἐσχαρόφιν, 5. 59.
 ἐτεθήπεα, 6. 166.
 ἐτήτημος, 3. 241.
 εὐδείλος, 9. 21.
 εὐκέατος, 5. 60.
 ἔχυντο, 10. 410.

Ζ.

ζαῖ, 12. 313.
 ζώμεναι, 7. 148.

Η.

ἡ—ῆ, 1. 175.
 ἡ ῥα, 2. 321.
 ἡγηλάζειν, 11. 618.
 ἡία, 5. 266.
 ἡλεκτρον, 4. 73.
 ἡμβροτεν, 7. 292.
 ἡμιόνων οὐρα, 8. 123.
 ἡπεδανός, 8. 311.
 ἡῶπι πρό, 5. 469.

Θ.

θαλερός, 4. 705; 6. 66.
 θέλειν, 9. 96.
 θεουδής, 6. 121.
 βοή νῆς, 7. 34.
 βοή νύξ, 12. 284.
 θυμαρής, 10. 361.

Ι.

ἱησι (*intrans.*), 7. 131.
 ἱκμενος, 2. 420.
 ἱκρία, 5. 252.
 ἱμάς, 1. 441.
 ἱστοπέδη, 12. 51.
 ἱστός, 2. 94.

Κ.

καιροσέων, 7. 107.
 κάμμορος, 5. 160.
 κατακέιτε, 7. 188.
 καταλοφάδια, 10. 169.
 κατάρχεσθαι, 3. 445.
 κατέχειν, 9. 6; 11. 301.
 κατισχέμεναι, 11. 456.
 κεκράαντο, 4. 132.
 κελευσέμεναι, 4. 274.
 κέρας, 12. 253.
 κερδαλέος, 6. 146.
 κητώεσσα, 4. 1.
 κλέος, 1. 283.
 κληίς, 1. 441.
 κλώθες, 7. 197.
 κραταίς, 11. 597.
 κρινάσθων, 8. 36.
 κύανος, 7. 87.

Λ.

λάχεια, 9. 116.
 λέκτο, 4. 453.
 λελειμμένος, 9. 448.
 λέχος πορσύνειν, 3. 403.
 λίπ' ελαίω, 3. 466.
 λίτα, 1. 130.
 λοετροχόος, 8. 435.
 λωτός, 4. 603.

Μ.

μαρνοίμεθα, 11. 513.
 μαχεούμενος, 11. 403.
 μέλουσα, 12. 70.
 μέλω, 9. 19.
 μεσόδη, 2. 424.
 μεταδόρπιος, 4. 194.
 μέτασσαι, 9. 221.
 μητιόεις, 4. 227.
 μολπή, 6. 101.
 μορφή, 8. 170.
 μυχός, 7. 87.

Ν.

ναιετάω, 1. 404.
 νάσσα, 4. 171.
 νειός, 5. 127.
 νέποδες, 4. 404.
 νήδυμος, 4. 793.
 νηπιάας, 1. 297.
 νύσσα, 8. 121.

Ο.

όδαία, 8. 163.
 οἶμη, 8. 74.
 ολόφρων, 1. 52.
 ὁμῶς, 4. 775.
 ὀνήμενος, 2. 33.
 ὀπιθεν, 11. 66.
 ὀπίσσω, 1. 222.
 ὄροντο, 3. 471.
 ὄτε, 12. 22.
 οὐ μάλα, 7. 32.
 οὐλαί, 3. 441.
 οὐλος, 4. 50.
 οὔρα. See ἡμόνων.
 οὐτάμενος, 11. 40.

Π.

παιπαλόεις, 3. 170.
 παλιμπετές, 5. 27.
 παννύερατος, 9. 22.
 παραπλήγες, 5. 418.
 παραυδᾶν, 11. 488.
 παρθέμενοι, 9. 255.
 παρθενική, 7. 20.

Г.

γεγωνεῖν, 5. 400.
 γλαυκῶπις, I. 44.
 γόμφος, 5. 248.

△

δαιμόνιος, 10. 472.
 δέατο, 6. 242.
 δειδέχαται, 7. 72.
 διάκτορος, 1. 84.
 διδέντων, 12. 54.
 διερός, 6. 201.
 διίξαι, 11. 100.
 δίκαιος, 3. 52.
 δίκη, 4. 691.
 δίπτυχα, 3. 458.

E.

ἑαῶν, 8. 325.
 ἐγγυάσασθαι, 8. 351.
 ἐγγεσήμεροι, 3. 188.
 εἰδέυησε, 9. 540.
 εἰδώς (of character), 1.
 εἰλιποδες, 1. 92.
 εἰλυμα, 6. 179.
 εἶρερον, 8. 529.
 εἶροντο, 11. 542.
 εἰρύεται ὁδόν, 6
 ἔστος, 3. 10.
 ἐκληθάνει, 7.
 ἔκλυον, 6.
 ἔκταματ, 1
 ἑλάσας, 5
 εἰ, 54.
 εἰ, 351.
 εἰς, 9. 435.
 μί, 11. 502.
 η, 5. 33.
 ι, 5. 118.
 ι, 6. 141; 11. 279.

T.

πύραυλα, 9. 464.
 λεγής, 2. 100.
 ρ, 3. 390.
 φόρος, 4. 86.
 ις, 4. 352.

ἐνώπια, 4. 42.
ἐξ ἁλός, 11. 134.
εὐκότες, 3. 124.
ἐπαινή, 10. 491.
ἐπάρξασθαι, 3. 3
ἐπενήνοθε, 8. 3'
ἐπήρατος, 4. '
ἐπητανός,
ἐπηγκενίδ
ἐπί (= τ
ἐπιεικτ

[illegible]

519.
...ους, 4. 131.
...πιπέτηλος, 4. 458.

φιπέτηλος, 4. 458.

 Φ

φαίνειν, 7. 102.
φᾶρος, 8. 84.
φήμη, 2. 35.
φθάνειν, 11. 58.
φθίτο, 11. 330.
φόρτος, 8. 163.
φυκτά, 8. 299.

X.

χθαμαλή, 9. 22.
 χρείων, 8. 79.
 χρυσηλάκατος, 4. 122.
 χυτλουῖσθαι, 6. 80.

Ω.

ὠρε, I. 182.
 ὠκεανός, IO. 508.



1,



πάχτος, 8. 187.
 πείραρ, 5. 289.
 πείσματα, 9. 135.
 πεπαλάσθαι, 9. 331.
 πέπληγον χρόνον, 8. 264.
 πεπότηται, 11. 222.
 περὶ κῆρι, 5. 36.
 περὶ φασγάνῳ, 11. 424.
 περίσκεπτος, 10. 209.
 περιστεναχίζεται, 10. 10.
 περιταμνόμενον, 11. 402.
 πῖαρ, 9. 135.
 πλημυρίς, 9. 486.
 πλωτή, 10. 3.
 πόδες, 5. 260.
 πόθος, 11. 202.
 πολύτροπος, 1. 1.
 πολύχαλκος, 3. 2.
 πορφυρέος, 2. 428.
 πούς, 10. 31.
 πραπίδες, 7. 92.
 προπάροιθε, 11. 483.
 πρότονοι, 2. 425.
 πρόφρασσα, 5. 161.

Ρ.

ρίον, 5. 281.
 ῥνός, 6. 267.

Σ.

σκιόεις, 1. 365.
 στάθμη, 5. 245.
 σταμίνες, 5. 253.
 στεύτο, 11. 584.
 στρεύεσθαι, 12. 351.
 στρεφθείς, 9. 435.
 στύξαιμι, 11. 502.
 σχεδὴ, 5. 33.
 σχέτλιος, 5. 118.
 σχομένη, 6. 141; 11. 279.

Τ.

ταναύποδα, 9. 464.
 τανηλεγής, 2. 100.
 τελείν, 5. 390.
 τελεσφόρος, 4. 86.
 τελής, 4. 352.

τέμενος, 6. 293.
 τετάνυστο, 4. 132.
 τετελεσμένον, 5. 90.
 τετύχηκε, 10. 88.
 τεχνησσαι, 7. 110.
 τηλέπυλος, 10. 82.
 τηλύγετος, 4. 11.
 τόδε, 5. 173.
 τοῖον, 1. 209.
 τοῖσδεσι, 2. 46.
 τραπέομεν, 8. 292.
 τρίχα νυκτός, 12. 312.
 τριτογένεια, 3. 378.

Υ.

υακίνθινος, 6. 231.
 ὕλη, 5. 257.
 ὑπεκπροέλυσαν, 6. 87.
 ὑπεκπρορεί, *ibid.*
 ὑπὲρ μόρον, 1. 33.
 ὑπεραί, 5. 260.
 ὑπερφίαλος, 1. 134.
 ὑπερτερή, 6. 70.
 ὑπηγήτης, 10. 279.
 ὑπὸ (*with accus.*), 2. 181.
 ὑπόβρυχα, 5. 319.
 ὑπόκυκλος, 4. 131.
 ὑψιπέτης, 4. 458.

Φ.

φαίνειν, 7. 102.
 φᾶρος, 8. 84.
 φήμη, 2. 35.
 φθάνειν, 11. 58.
 φθίτο, 11. 330.
 φόρτος, 8. 163.
 φυκτά, 8. 299.

Χ.

χθαμαλή, 9. 22.
 χρείων, 8. 79.
 χρυσηλάκατος, 4. 122.
 χυτλούσθαι, 6. 80.

Ω.

ὦδε, 1. 182.
 ὠκεανός, 10. 508.



五



10

[illegible]

STANFORD UNIVERSITY LIBRARY
STANFORD, CALIFORNIA
94305

